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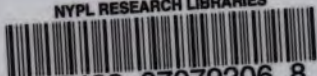
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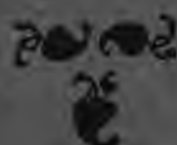


ANNEX





On the Dedications of
American Churches



A. D. MDCCCXCI



**On the Dedications of
American Churches**





Updike, Daniel Berkeley

On the Dedications of American Churches

An Enquiry into the Naming of Churches
in the United States, some Account of
English Dedications, and Sugges-
tions for future Dedications
in the American
Church

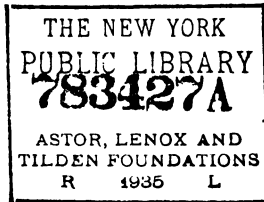


COMPILED BY TWO LAYMEN OF
THE DIOCESE OF RHODE ISLAND

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CAMBRIDGE
Printed at the Riverside Press
M DCCC XCI



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ASBY WHEE
OLIVER
WHEELER

TO
THE RIGHT REVEREND FATHER IN GOD
THOMAS
BY DIVINE PERMISSION
BISHOP OF RHODE ISLAND
THESE PAGES
ARE WITH HIS SANCTION DEDICATED
BY TWO LAYMEN OF
HIS DIOCESE

WCR 20 JUN 84



Prefatory Note

THE following pages are intended to serve only as material for some future investigator in the same field. No one can be more keenly alive to the imperfections of the work than the compilers, for much of it has been done under conditions which have rendered adequate treatment impossible. But if some attention is directed to the dedications of American churches, and a better understanding of the subject is brought about, their labour will not be in vain.

The writers desire to express their acknowledgments to the Right Reverend the Lord Bishop of Salisbury, who allows the reprinting of the Commemoration Office in use in Salisbury Cathedral; to W. H. St. John Hope, Esq., F. S. A., London, so well known to ecclesiologists on both sides of the sea, to whose care and knowledge the list of English dedications owes much of its value; to the compiler of this portion of the work; and to two friends whose good-will has been shown by some specially valuable criticisms. To these, and to others who have in varying degrees, by advice or suggestion, aided in the work, thanks are due.

The Finding-Table of Dedications of American Churches is based on the statistics given in the Parish List for 1891, issued by Messrs. James Pott and Company, of New York, in connection with

their Church Almanac and Year Book for the same year.

Five hundred copies of this pamphlet are printed, one hundred and fifty of them being on large paper. The decoration on the title page is after a design for a banner, made for Winchester College Mission, Landport, England, by Mr. Oswald Fleuss, of Hammersmith, London. A few details have been changed to fit it for its present use, by another hand. In the large-paper copies the etching of this design is the work of Mr. W. H. W. Picknell of Boston. The printing and binding of the pamphlet have been carefully carried out in every detail in strict accordance with the instructions of the writers.

It may be added that any persons wishing to communicate with the compilers may address them in care of the printers, at the Riverside Press, Cambridge, Massachusetts, whence letters will be forwarded.

In conclusion, the writers wish to state that addressing themselves solely to Churchmen, they have thought themselves free to use a method of treatment which would not have been adopted had the book been intended for the general public. They have endeavoured throughout their work to maintain, both in phrase and fact, accord with the mind of the Church; and if, in any way, they have transgressed the limits of opinion allowed within her borders, they submit themselves unreservedly to correction.

NEWPORT, RHODE ISLAND,

All Saints, MDCCCXCL

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**On the Dedications of
American Churches**

7

✠ Confiteantur tibi, Domine, omnia
opera tua: et sancti tui benedicant
tibi. Gloriam regni tui dicent: et
potentiam tuam loquentur. Ut no-
tam faciant filiis hominum potentiam
tuam: et gloriam magnificentiae regni
tui. Regnum tuum regnum omnium
saeculorum: et dominatio tua in om-
ni generatione et generationem ✠


On the Dedications of American Churches

I

Dedications of Churches in the United States

THE subject of dedications in use in the American Church was suggested by a chance criticism upon a few rather unusual names given to parish churches in various parts of the United States; and owing to this criticism the writers were led to make some slight investigation as to the variety of dedications to be found in a certain diocese. Upon looking into the subject they were surprised to find a very small number of saints and events commemorated in the dedications of its churches, although there are quite a large number of churches in the diocese in question. Extending the investigation to the dedications common to the entire Church, it was soon discovered that certain names were evidently favourites, and that these favourite names were, generally speaking, those of a very limited group of characters in the New Testament history.

It then occurred to the writers that a paper which should call attention to the poverty of names now in use in the Church, and the better dedications which might be used in future, would be of value. The present pages are the result of this idea. In them it would be most interesting, not only to sketch at length the origin of the custom of naming churches



On the Dedications of

in honour of the saints, but to follow out in detail the spread of this custom and its various developments in different localities. But, although these points are touched upon, the adequate fulfilment of such a task is beyond the limits of the plan which the writers have proposed for themselves.

The dedications of the very first churches under the protection of the Church of England in this country possibly commemorated some saint or parish church in England, familiar to the missionary, the rector, or the parishioners of the American parish. In a few instances the origin of these names might be traced; but the labour of so doing is scarcely worth the results to be obtained, since in any case the conclusions must be inferential rather than positive.

The whole number of our churches in the United States is, according to reliable authorities, four thousand and twenty-two. Of these three thousand eight hundred and sixty-four, properly speaking, have dedications. There are also one hundred and four missions and chapels which probably being newly formed are naturally as yet undedicated; and, we are sorry to say, fifty-four that, in a very few cases, have names like N. Memorial or M. Memorial, without any real dedication added, or that simply take the names of the places in which they are.

This last plan is largely followed in Virginia, where there are thirty-one churches without other dedications. It may be said in excuse that perhaps this arose in certain cases from the early division of Virginia into parishes for convenience of government. There were in Virginia no town meetings; but the English parish, with its church-wardens, vestry, and

clerk, was reproduced in Virginia under the same name, although with some changes. The vestry, composed of twelve men, exercised the chief authority in the parish, apportioned the parish taxes, appointed the church wardens, and inducted the rector, who presided over their meetings. The parish was not, it is true, in Virginia the unit of representation, — that unit being the county. But it was, besides being a cure of souls, a convenient division for the local government of the region. Thus Virginia churches were “parish” churches, and were so alluded to, and the dedication of the church, if it had one, was merged in the name of the parish.¹ This follows English precedent, constant allusion being made in English newspapers to churches as A—— parish church, B—— church, the parish church of C——; but these almost always have dedications by which they are also known.² A well-known London example is Kensington parish church — or as it is more often called, S. Mary Abbots.

The precise number and location of the dedicated and undedicated churches may be seen from the following table: —

<p>¹ South Carolina and Maryland had districts called parishes, and in Louisiana the counties are so named. See Fiske's <i>Civil Government in the United States</i>. Boston: Houghton. 1891, pp. 48, 59-61, 65, 71, 73. Maryland, including the diocese of Easton, has twelve churches named from persons or places, coming next to Virginia in respect to</p>	<p>churches without actual dedications. South Carolina has two. No other diocese has more than one.</p> <p>² In the few cases where ancient English churches have no dedications, it is usually because the names are forgotten; not because these churches never had dedications at all.</p>
--	--

On the Dedications of

Dioceses and Missionary Jurisdictions.	Dedications.	Names of Persons or Places.	Undedicated Missions and Chapels.
Alabama	51		2
Albany	127	I	
Arkansas	22		
California	49		
Central New York	119		
Central Pennsylvania	103	I	
Chicago	81		
Colorado	43		
Connecticut	159	I	
Delaware	34		
East Carolina	40		
Easton	50	4	
Florida	39		
Fond du Lac	32	I	
Georgia	47		I
Indiana	49		
Iowa	63		
Kansas	39		
Kentucky	46		
Long Island	95	I	I
Louisiana	53		
Maine	33		I
Maryland	158	8	2
Massachusetts	148		
Michigan	96	I	
Milwaukee	50	I	2
Minnesota	83		
Mississippi	54		
Missouri	41		
Montana	23		5
Nebraska	48		I
Nevada and Utah	17		2
Newark	76		
New Hampshire	29		I
New Jersey	90	I	
New Mexico and Arizona	11		15

American Churches

5

Dioceses and Missionary Jurisdictions.	Dedications.	Names of Persons or Places.	Undedicated Missions and Chapels.
New York	198	1	2
North Carolina	50		
North Dakota	12		17
Northern California	23		3
Northern Texas	32		3
Ohio	80		
Oregon	26		7
Pennsylvania	145		
Pittsburgh	76		
The Platte	14		20
Quincy	35		
Rhode Island	47		
South Carolina	58	2	1
South Dakota	52		
Southern Ohio	52		
Springfield	46		
Tennessee	42		
Texas	48		1
Vermont	48		1
Virginia	199	31	
Washington	19		4
Western Texas	26		9
Western Michigan	35		
Western New York	97		
West Missouri	39		
West Virginia	42		1
Wyoming and Idaho	25		2
	3864	54	104

Total, 4022.

Having now seen the number and proportion of dedicated churches, of those named after persons or places, and of undedicated churches, we pass to the dedications themselves. These are elsewhere arranged alphabetically; but that the relative popularity of the various names of churches may be

On the Dedications of

shown, a list follows, arranged according to the number of times each dedication is used. This table shows each variation of a name: Trinity, Holy Trinity, The Saviour, Our Saviour, Our Merciful Saviour, being counted separately.

S. Paul	385	S. Michael	24
Christ	367	Messiah	21
S. John	366	Advent	20
Trinity	354	S. Anne or Ann	20
Grace	279	Holy Communion	17
S. James	178	Holy Comforter	15
S. Luke	142	S. Augustine	14
S. Mark	136	Incarnation	13
S. Peter	122	Nativity	13
S. Mary	97	S. John the Evangelist	12
S. Andrew	95	S. Clement	11
Emmanuel	85	S. Alban	10
S. Stephen	83	S. Bartholomew	10
All Saints	72	S. John Baptist	10
S. Thomas	70	Atonement	9
Good Shepherd	67	Heavenly Rest	9
Calvary	66	S. David	9
Ascension	55	S. Timothy	9
S. Matthew	53	Good Samaritan	8
Holy Trinity	43	Holy Spirit	8
S. George	40	Mediator	8
Redeemer	38	Gethsemane	7
Zion	37	S. Martin	7
S. Philip	34	S. Jude	6
S. Barnabas	33	S. Margaret	6
Epiphany	32	S. Matthias	6
Our Saviour	26	Saviour	6
Holy Cross	24	Transfiguration	6
Holy Innocents	24	Holy Apostles	5

American Churches

7

Annunciation	4	Bethel	I
Cross	4	Bethesda	I
House of Prayer	4	Blessed Redeemer	I
Mount Calvary	4	Bread of Life	I
Our Merciful Saviour	4	Church of JESUS	I
Resurrection	4	Comforter	I
S. Cyprian	4	Cross and Crown	I
S. Joseph	4	Crucifixion	I
S. Saviour	4	Divine Love	I
Holy Faith	3	Emmanuelo	I
S. Chrysostom	3	Faith	I
S. Mary the Virgin	3	Holy Advent	I
All Hallows	2	Holy Child JESUS	I
All Souls	2	Holy Evangelists	I
Beloved Disciple	2	Holy Fellowship	I
Covenant	2	Holy Martyrs	I
Evangelists	2	Holy Name	I
Gloria Dei	2	Holy Nativity	I
Hope	2	Holy Saviour	I
Intercession	2	Holy Sepulchre	I
Reconciliation	2	Intercessor	I
Reformation	2	Mount Olivet	I
S. Ambrose	2	Mount Zion	I
S. Athanasius	2	Olivet	I
S. Columba	2	Our Father	I
S. Elizabeth	2	Our Redeemer	I
S. Gabriel	2	Precious Blood	I
S. Helena	2	Prince of Peace	I
S. Michael and All		Redemption	I
Angels	2	Regeneration	I
S. Simeon	2	S. Agnes	I
Advocate	I	S. Anna	I
All Angels	I	S. Ansgarius	I
All Faith	I	S. Asaph	I
Archangel	I	S. Cornelius	I

On the Dedications of

S. Edward the Martyr	I	S. Peter in Galilee	I
Saint Esprit	I	S. Philip the Evangel-	
S. George the Martyr	I	ist	I
S. Ignatius	I	Saint Sacrament	I
S. James the Greater	I	Saint Sauveur	I
S. James the Less	I	S. Sylvanus	I
S. John Chrysostom	I	S. Thaddeus	I
S. John the Divine	I	S. Wilfred	I
S. Katherine	I	San Salvatore	I
S. Laurence	I	Santiago	I
S. Mary Magdalene	I	Zion and S. Timothy	I
SS. Peter and Paul	I		

From the foregoing table it will be seen that our Lord, under his various titles,—Christ, Emmanuel, Good Shepherd, Redeemer, etc.,—occupies the first place, and that after those dedications come Trinity, S. Paul,¹ S. John, Grace, S. James, S. Luke, S. Mark,

¹ “As the Apostle of the Gentiles, S. Paul has naturally been very highly and widely venerated. In the old-English and present Roman Kalendars his Martyrdom is observed, together with that of S. Peter, on June 29; his Conversion being kept in them as in the present English Kalendar, on January 25. . . . In early dedications of churches, though S. Peter was frequently honoured alone, S. Paul was almost invariably associated with S. Peter. This was most probably in commemoration of their having suffered together, or from their relics reposing in the same sepulchre, though some think it has equal reference to S. Peter’s having, like S. Paul, received a special call for the conversion of the Gentiles; but, however this may be, the general custom of all Christendom prevailed extensively in England, for, while there are only about eighty churches named in honour of S. Paul alone, many of which are modern, there are about two hundred and thirty dedicated in the joint names of SS. Peter and Paul. Hawksworth, Notts, named in honour of the Blessed Virgin Mary and S. Paul, is the only instance in which his name appears in con-

S. Peter, S. Andrew, S. Mary,¹ and S. Stephen. These are the first twelve. Following out the list we see that the popularity of a name for a church does not depend, necessarily, on the rank of a saint or the greatness of the event commemorated.

An analysis of this table has brought out some curious facts. Those churches dedicated, are to —
God the Father, 1 :

Our Father.

God the Son, 647 :

Advocate, Blessed Redeemer, Bread of Life, Christ,
Church of JESUS, Emmanuel, Emmanuelo, Good Samaritan, Good Shepherd, Holy Child JESUS, Holy Name, Holy Saviour, Intercessor, Mediator, Messiah, Our Merciful Saviour, Our Redeemer, Our Saviour, Prince of Peace, Redeemer, San Salvatore, Saint Sauveur, S. Saviour, The Saviour.

God the Holy Ghost, 25 :

Comforter, Holy Comforter, Holy Spirit, Saint Esprit.

nection with any other Saint." This was written in 1866 and is not now correct as to numbers. — *The Lives of the Saints ; Notes, Historical and Ecclesiological on the Holydays of the English Church*. London : Church Press Co. 1866. p. 25.

It is also probable that the traditional visit of S. Paul to Britain was after the Reformation brought into greater prominence, and churches were dedicated in his honour rather than to the saint whose name savoured of Roman claims, — a

case of "robbing Peter to pay Paul."

¹ "In England dedications in honour of S. Mary very far exceed those of any other saint, the reason of which is so very obvious as to call for no comment. About two thousand one hundred and twenty churches are named in her sole honour, and one hundred and two in connection with other saints ; being rather more than one fifth of the whole of the ancient dedications of this country." — *Ibid.* p. 44.

On the Dedications of

The Blessed Trinity, 397 :

Holy Trinity, Trinity.

Divine Attributes, 3 :

Divine Love, Gloria Dei.

The Blessed Virgin Mary, 100 :

S. Mary, S. Mary the Virgin.

The Holy Apostles, 1379 :

Beloved Disciple, Holy Apostles, S. Andrew, S. Barnabas, S. Bartholomew, S. James, S. James the Greater, S. James the Less, S. John, S. John the Divine, S. John the Evangelist, S. Matthew, S. Matthias, S. Paul, S. Peter, SS. Peter and Paul, S. Peter in Galilee, S. Philip, S. Philip the Evangelist, S. Thaddeus, S. Thomas, Santiago.

Other Saints, 569 :

Evangelists, Holy Evangelists, Holy Innocents, Holy Martyrs, S. Agnes, S. Alban, S. Ambrose, S. Anne, S. Anna, S. Ansgarius, S. Asaph, S. Athanasius, S. Augustine, S. Chrysostom, S. Clement, S. Columba, S. Cornelius, S. Cyprian, S. David, S. Edward the Martyr, S. Elizabeth, S. George, S. George the Martyr, S. Helena, S. Ignatius, S. John Baptist, S. Joseph, S. Jude, S. Katherine, S. Laurence, S. Luke, S. Margaret, S. Mark, S. Martin, S. Mary Magdalene, S. Simeon, S. Stephen, S. John Chrysostom, S. Sylvanus, S. Timothy, S. Wilfred.

All Saints, All Hallows,¹ and All Souls, 76.

Events and Mysteries, 150 :

Advent, Annunciation, Ascension, Crucifixion, Epiphany, Holy Advent, Holy Nativity, Incarnation, Nativity, Resurrection, Transfiguration.

¹ "Hallow. A saint; a holy in Hallowe'en, Hallowmas, Allperson; an apostle; now hardly hallows, etc." — *The Century Dictionary*.

Holy Places, 124 :

Bethel, Bethesda, Calvary, Gethsemane, Holy Sepulchre, House of Prayer, Mount Calvary, Mount Olivet, Mount Zion, Olivet, Zion, Zion and S. Timothy.

Theological Virtues, 4 :

All Faith, Faith, Hope.

Grace, 279.

Holy Objects, 30 :

Cross, Cross and Crown, Holy Cross, Precious Blood.

The Blessed Sacrament, 18 :

Holy Communion, Saint Sacrament.

The Catholic Faith, 3 :

Holy Faith.

Mediatorial Works, 17 :

Atonement, Covenant, Intercession, Reconciliation, Redemption, Regeneration.

States of Being, 10 :

Heavenly Rest, Holy Fellowship.

The Holy Angels, 30 :

All Angels, Archangel, S. Gabriel, S. Michael, S. Michael and All Angels.

An Historic Period, 2 :

The Reformation.

It may be said that the names of our Lord, and of the apostles and saints of the New Testament, are quite sufficient for our needs; and that there is no necessity to go beyond the Scriptural saints for our dedications. To this the writers would at once agree could they thereby strike out such dedications as Zion, Heavenly Rest, House of Prayer, Beloved Disciple, Divine Love, Hope, Grace, Olivet, Bethel, Covenant, Faith, Bethesda, Gethsemane, Good Sa-

On the Dedications of

maritan, Precious Blood, Cross and Crown, Bread of Life, and many meaningless or fanciful names. But if we must have variety, let us have at least no doubtful novelties. Yet of late years this fanciful taste has spread among us, and has led to the invention of names which savour of the sentimental, and which are not at all in accordance with ancient precedent. We find titles paraphrasing the Divine Name in the most unnecessary manner, and with results which are pointed out on a later page.¹ A custom which is not always to be encouraged is that of naming a memorial church for a saint of the same name as the person to whose memory it is built. The association of ideas is sometimes unpleasant. The custom, already alluded to, of calling a church the X. Memorial or the Y. Memorial, without any actual dedication, is far worse. We may learn something here from our Roman Catholic brethren, who do not allow any church to be called *solely* by the name of the giver, or the person in whose memory it may be built.²

Another custom, unobjectionable in itself, but really Roman, is that of dedicating churches to "mysteries." This has found great favour in the United


¹ See Appendix A.

² There is a fine and modest line in the inscription over the door of S. Albans, Holborn, London, built by the late J. G. Hubbard, M. P., afterwards Lord Addington. "This church is erected by a Merchant of London." At S. Saviour's, Leeds, an inscription round the west door within runs: "'Ye

who enter this holy place, pray for the Sinner who built it.' It is understood to have been built as a penitential offering; the funds having been contributed through Dr. Pusey, who has been thought to be himself the penitent." — Murray's *Yorkshire* (Edition of 1882), p. 36.

States, although it is a kind of dedication almost unknown in England. A curious exemplification of this was shown by the remark of an English dissenting minister, who expressed his surprise at the name of a church in New York, — the Church of the Incarnation, — saying that he supposed from its name that it was not of the Anglican, but of the Roman, communion. A striking proof of the rarity of dedications of this sort in England is indicated by a well-authenticated story, to the effect that a bishop of London declined to consecrate a church in his diocese under the name of the Church of the Ascension; on the ground that dedications to the mysteries of our Lord's life are foreign to Anglican use. The church was, therefore, consecrated under the name of S. Augustine. The custom of commemorating events and mysteries is, in fact, a Continental usage, which has been largely adopted in precisely those quarters where one would least expect to find it, and where the accusation of copying "the Italian Mission" would be especially unwelcome.

There is really very little in regard to the dedications of American churches to be gathered from the following pages that cannot be arrived at by a careful study of the large finding-table of dedications which accompanies this pamphlet. It contains, in columns at the left and right, alphabetical lists of the dioceses and missionary jurisdictions of the Church, and at the top an alphabetical list of the dedications. At a glance the variety of dedications to be found in any one diocese may be seen, as well as the number of times each dedication is used in any diocese, or in the Church at large. Where there is a cathedral church it is indicated by a cross, which occurs in the



column appropriated to the dedication the cathedral bears. In a column at the extreme right are shown the whole number of dedicated churches. There are also shown the undedicated churches which are subdivided into missions, that naturally have no names at first, and churches called by the names of localities or persons, that cannot properly be said to be dedications, as commonly understood. These, with the dedicated churches, give a total of the number of churches in each diocese, which, added, furnish a grand total of all the churches of our communion in the United States.

This table, it should here be said, is based on the "Parish List," issued with the "Church Almanac and Year Book for 1891."¹ The compilers have not attempted to verify its statements, or to supply any seeming deficiencies, feeling that it would be impossible to attain much closer accuracy than is arrived at in its pages. There is reason to believe that a few of the churches and missions now called undedicated might, on investigation, prove to have names. But this work is not more statistical than ecclesiological, and therefore if errors or omissions have unwittingly been made in the original sources of information, the compilers do not consider their general conclusions thereby invalidated.

If we glance at this table to learn the dedications for any diocese it is seen that no systematic attempt has been made to round out the dedications so that they shall in some degree commemorate even the chief personages in the New Testament. The meaningless reiteration of S. Paul, S. John, Grace, and

¹ James Pott & Co. New York. 1891.

Trinity goes on in a diocese, and it is only in a mission that a name is introduced like S. Laurence, S. Katherine, S. Agnes, or S. Ambrose. Twenty-five churches in one diocese under one dedication, show a poverty, not only of resources, but perhaps of knowledge of resources also.¹ By examination it will indeed be discovered that some dioceses are much better off than others. In certain localities attempts are made to arrange a series of dedications with reference to their appropriateness. In Worcester, Massachusetts, the first parish church was called All Saints, and its three daughter churches are dedicated in honour of the evangelists — S. Matthew, S. John, and S. Mark. It is intended at a future day to name a fourth church after S. Luke. One of the oldest churches in Rhode Island commemorates S. Michael,² and not many years since a mission was dedicated in honour of his fellow-servant S. Gabriel, the archangel. These are instances of which the writers know, and no doubt there are many more. But yet it is apparent that, as a rule, chance or merely a sense of prettiness decides the name of a church; prejudice sometimes prevents its having any but the

¹ In one diocese for instance there are eighty-two churches divided between four dedications — S. Paul, sixteen; S. John, seventeen; Trinity twenty-four; Christ twenty-five. In another there are ninety-four churches under four dedications — S. John, twenty-two; Grace, twenty-three; S. Paul, twenty-three; Christ, twenty-six. For other instances hardly less striking see the

“Finding-table of Dedications.”

² An extremely ancient dedication. See Rees's *Essay on the Welsh Saints*. London, 1836, p. 59. S. Michael seems to have been rather a favorite Colonial dedication; old churches at Bristol, Rhode Island, Marblehead, Massachusetts, and Charleston, South Carolina, being dedicated in honour of that saint.

stereotyped name; and as a whole, in giving names to churches, no method whatever is followed.

It remains to be seen, now that the general want of method in the dedications of our churches is demonstrated, what principles may be laid down for the dedications of churches in the future. But the general practice of early times, and particularly of the Church of England, must first be considered, if we are fully to understand the subject.

1940

1941

1942

1943

1944

1945

1946

1947

1948

1949

1950

1951

1952

1953

1954

1955

1956

1957

1958

1959

1960

1961

1962

1963

1964

1965

1966

1967

2

1. The first part of the report
2. The second part of the report
3. The third part of the report
4. The fourth part of the report
5. The fifth part of the report
6. The sixth part of the report
7. The seventh part of the report
8. The eighth part of the report
9. The ninth part of the report
10. The tenth part of the report

II.

On the Names of Churches in general and the Dedications common to the Church of England in particular.

THERE can be little doubt," says an authority on the subject,¹ "that the primitive churches were not dedicated at all in the modern sense, i. e., put under the protection of any particular saint as patron. The earliest churches were named after the person who built them, or from the locality in which they were, or from some marked characteristic of the building; and if they bear the name of a saint or martyr, it was because they were erected over his grave, or contained his relics, and thus became, in a sense, his monument. By degrees this rule was relaxed, and the custom was introduced of dedicating churches as memorials of distinguished holy personages."

The custom of dedicating churches to Almighty God, in honour and under the name of some saint or martyr, can, however, be traced from very early times. Pelliccia, writing of the consecration of churches,² mentions an inscription which he believes

¹ The Rev. Precentor Venables in his learned paper on *The Dedications of the Churches of Lincolnshire, as Illustrated in the History of the County*, in *Archæological Journal*, December, 1881, vol. xxxviii. p. 365. To this paper, which is freely quoted, the writers are indebted

for many valuable facts. See, also, *Dedication Names of Ancient Churches in the Counties of Durham and Northumberland*, by John V. Gregory, *Archæological Journal*. London: Royal Arch. Inst. of Ant. Britain, etc., 1885, vol. xlii. p. 370.

² See Appendix B.

to commemorate the consecration of a church under the dedication of SS. Peter and Paul, at Rome, as early as the fourth century. The custom was not suddenly adopted, but was the result of an orderly development of the custom of naming churches built on the places where saints had lived or martyrs suffered, in honour of those saints or martyrs. Later on when the church was placed with regard to convenience rather than on the spot associated with any saint, relics of a saint were placed in it; and this sometimes decided its name.

Bingham says,¹ that "churches [were] always dedicated to God, and not to saints, though sometimes distinguished by their names for a memorial of them. . . . The same place, indeed, was often a monument or memorial of a martyr and a temple of God, because churches were commonly built over sepulchres of the martyrs, or on the places where they suffered, or else the relics of martyrs were translated into them. And hence they were called by the martyrs' names, because they were memorials of them. The church and the altar that were built at Carthage on the place where S. Cyprian suffered was called *mensa Cypriani*, Cyprian's altar, not because it was built or dedicated to him or his worship, but because it was a memorial of his martyrdom. . . . Hence it is very plain that the naming a church by the name of a saint or martyr was far from dedicating it to that saint or martyr, though it served for a memorial of him among the living, and so far was an honour to his memory, though dedicated only to God and his service. And this is further evident

¹ Bingham's *Antiquities of the Christian Church*. Bohn, 1852. Book viii. chap. ix. sect. 8.

from this consideration, that churches were sometimes named from their founders, who certainly did not intend to dedicate churches to themselves. Thus Sirmond has observed three churches in Carthage to be so denominated from their founders, *Basilica Fausti, Florentii, and Leontii*. And Sozomen tells us, that the temple of Serapis, when it was turned into a church, was called by the name of Arcadius, as some in Rome and Antioch bare the name of Constantine and Justinian. Sometimes they had their name from a particular circumstance of time, or place, or other accident in the building of them. The church of Jerusalem was called *Anastasis* and *Crux*, not because it was dedicated to any S. Anastasis or cross, but because it was by Constantine built in the place of our Saviour's crucifixion and resurrection, as Valesius and others have rightly observed. So the church of Anastasia at Constantinople was so termed, not from any saint of the same name, but because it was the church where Gregory Nazianzen by his preaching gave a sort of new life or resurrection to the catholic doctrine of the Trinity after it had been long oppressed by the Arian faction, as he himself accounts for the reason of the name in various places of his writings. And upon the like ground one of the churches of Carthage was called *Basilica Restituta*, from its being rescued out of the hands of the Arians. One of the churches of Alexandria was commonly called *Cæsareum*, which Valesius thinks was for no other reason but because the place before had been called *Cæsareum*, or the temple of the Cæsars, as a church of Antioch was called *Palæa*, because built in that part of the city which they termed Παλαιάν, or the old city. So S.

Peter's at Rome was anciently called *Triumphalis*, because it stood in *Via Triumphali*, or the triumphal way leading to the capitol. And we are assured from S. Jerom, that the *Lateran* church had its name from Lateranus the heathen, who was slain by Nero, because it had formerly been that nobleman's palace in Rome."

Bingham mentions the following words commonly used to signify churches in the earliest times ; i. *Ecclesia*, as denoting not only the congregation of people, but the building where it met together. ii. *Dominicum* or *Domus Dei*—God's house. This answers to the Greek κυριακόν, from which (according to Bingham) "the Saxon name kyrik or kyrch and the Scotch and English kirk and church" are derived. iii. *Domus columbæ*—the house of the dove—used by Tertullian. iv. προσευκτήρια and οἶκοι εὐκτήριοι, —oratories and houses of prayer. These seem to have answered to private chapels, dependent on parish churches. v. *Basilicæ*, —palaces of the Great King. vi. *Temples*,—this appellation was given to Christian churches only after idolatry was crushed out. vii. *Concilium*. viii. *Synodus*. ix. *Conventiculum*. x. *Conciliabulum*. These all represented ecclesiastical councils, but are, as in the case of *ecclesia*, occasionally transferred from the council or assembly to the place of assembly.

These were the general names used to denote Christian churches.

In addition to the above, there were some names given to churches for a special reason. "Such as were built over the grave of any martyr, or called by his name to preserve the memory of him, had usually the distinguishing title of *martyrium*, or *confessio*, or

memoria, given them for that particular reason." The church built by Constantine at mount Golgotha was called *martyrium Salvatoris*, the martyr of our Saviour. The Latins called such churches *memoria martyrum*. "If the person in whose memory the church was built was either a prophet or an apostle, then the church respectively took the name of *apostoleum* or *propheteum*" — as the apostoleum of Peter and Paul, the propheteum of Isaiah. *Cæmeterium* was applied to a church, since the Christians in time of persecution worshipped in vaults and burying-places, and at the graves or monuments of their martyrs. After the persecutions ceased, churches were built upon the graves of the martyrs and where cemeteries were, so that cemetery or martyr's grave came to be used as signifying a church. A church is mentioned by S. Augustine, called *mensa Cypriani* — Cyprian's altar, erected on the spot where Cyprian suffered martyrdom — the altar on which he was sacrificed. In this church was also an altar for the offering of the Christian Sacrifice. Both these were memorials of Cyprian's sufferings, and were called after him *mensa Cypriani* — Cyprian's altar and church. *Τάφοι μαρτύρων*, sepulchres of martyrs, is a term used by S. Chrysostom for churches. *Area* was also a term meaning a place of prayer, and seems to signify a kind of crypt resorted to in the time of persecution. Bingham also considers *casa*, as occasionally signifying a church. *Trophæa* is used sometimes to denote monuments which in later times had churches built over them, and thus church and monuments were called trophies, — i. e., of the martyr's victory and triumph. *Titulus* was another term of which the history is somewhat obscure, authorities

differing as to its significance. It seems to mean a parish church "which gave a title of cure or denomination to the presbyters to whom it was committed." Among the less usual names are *limina martyrum*, — the houses of the martyrs; *domus synaxeos*, — houses of assembly; *semneum* or *monasterium* (the latter a name to which the English minster has a kinship), which Bingham applies to churches or chapels. The word *tabernacle* was applied to movable or travelling tent-churches, carried when marching to war.

An *ecclesia matrix* — a mother church from which other churches sprung — was either an original church founded by the apostles, or preached to by them *viva voce* or by their Epistles; or the principal church of a single province where *matrix* sometimes signifies the primitive see, to which other bishops owed a certain allegiance; or else — the most common signification, — a cathedral or bishop's church. The words *ecclesiæ diœcesanæ* denoted diocesan churches, — churches of the diocese as opposed to mother churches, — and having the relation that parish churches hold to cathedrals. The mother church was also called *principalis cathedra*, or the chief see, and sometimes the catholic church, as opposed to the churches subject to it.¹

Pelliccia, writing of the names of sacred buildings after the fourth century, says: —

"As the Christians were most scrupulous in

¹ Bingham's *Antiquities of the among Christians*. The above *Christian Church*. Book viii. is condensed from this book, chap. i. *Of the Several Names* passages being quoted verbatim. *and First Original of Churches*

searching for the bodies of those who had suffered death for their confession of the faith, and for their witness and testimony to it, and who were therefore called martyrs or witnesses, after the fourth century they very commonly erected consecrated buildings over their bodies, or at any rate in those places in which the martyrs had been slain, and these churches were called by the Latins 'Martyrs' Memorials' (*martyrum memorie*), and by the Greeks *Martyria* (Μαρτύρια): and this last appellation was also afterwards adopted by the Latins, for they, too, called their churches by the Greek name of *Martyries*, or, translating this word from Greek into Latin, they called them '*Confessiones*,' the place where a martyr had witnessed a good confession. Hence the clergy who served in these churches were called in the East κληρικοὶ μαρτυρίων (*clerici martyriorum*), clergy of the martyries, and in the West, *Martyrarii*. It must, however, be borne in mind that martyries (or confessiones) was a name given also at times to certain small oratories or chapels, which in the country were built over the tombs of martyrs, or were dedicated to their memory; and which were called by the Latins *Cellulæ*. For from the fourth century it became very common for Christians to build sacred oratories in the country, both in the East and also in the West, in which either a deacon or one of the clergy used to serve. After the fifth century these country churches were multiplied in number, and at last, when they were at too great a distance from any town, they were made parish churches. They also called a sacred building 'the Lord's house' (κυριακόν) or church; that is, sacred, dedicated to the Lord, or, as the Latins called it,

Dominicum (Lord's house). *Naoi*, *temples*, was also another name which, after the fourth century, both the Greeks and the Latins gave to their sacred buildings. Lastly, they were called *Basilicas*, the name by which public buildings and the hall of a king or the palace of an emperor used in ancient times to be called; this name of Basilica, the Latin Fathers also sometimes used when speaking of the worship to be offered to God the Almighty King in His Holy House."¹

The history of the dedications of churches in England is largely that of the dedications of churches in other parts of Catholic Christendom. An anonymous writer,² who is quoted because he puts in brief form the conclusions of students of the subject, says: "There can be no doubt that the practice of dedicating churches — not to any saint, but to Almighty God, in honour and memory of some saint — was universally followed in England in early times, as it was in every other part of the Church. It is clear from the British historian Gildas, who wrote about the year 550, that the Britons had their churches in honour of the martyrs, even at the beginning of the fourth century: '*basilicas sanctorum martyrum*' (p. 19). S. Bede relates that when S. Augustine and his companions were sent to England by the Pope S. Gregory the Great, in 597, they found an old

¹ Pelliccia's *Polity of the Christian Church, of Early, Medieval, and Modern Times*. London: Masters. 1883. Book ii. chap. ii. pp. 144, 145.

² A writer in *Notes and Queries* (4th series, vol. vii. p. 388),

signing himself F. C. H. (F. C. Husenbeth?).

The spelling and capitalization of all quotations are preserved as in their original except that "Saint" is always abbreviated to S.

church near Canterbury, where the Queen, who was a Christian, used to perform her devotions, which had been built long before in the times of the Romans, in honour of S. Martin: '*in honorem Sancti Martini antiquitus facti, dum adhuc Romani Britanniam incoherent*' (Hist., lib. i. c. 26). The Anglo-Saxons always dedicated their churches in memory of some saint. In every form of consecrating churches, and even altars, as in the Pontificals of Egbert and Bishop Lacy of Exeter, the name of the saint in whose honour the church or the altar is dedicated again and again occurs." Precentor Venables in his essay adds, "It has sometimes been asserted that this custom was brought into England by S. Augustine and his Roman missionaries. This, however, is refuted by the fact that S. Augustine in 597 found a church existing at Canterbury, dedicated to S. Martin, the great missionary bishop of Tours, who died in 397, and that shortly before this, S. Ninian, the apostle of Cumbria and what is now Southwest Scotland, had dedicated the church he erected at 'Candide Casa,' the modern Whithern, to the same celebrated prelate."

In England almost every dedication has some peculiar and intimate relation to the past. The dedications, in fact, show the history and development of the Church. The very earliest churches seem to have been named from their founders. An interesting instance is given by Venables, which puts the reasons of this very clearly before the reader. "At Lincoln itself, we know," he says, "on the authority of Bede, that Paulinus erected a church, in which Honorius was consecrated archbishop; the roofless walls of which were seen by the historian in

the following century. . . . A church which, we have good grounds for asserting, has ever since retained the same site and has been known by the same name under a familiar abbreviation, and which may therefore be safely regarded as the most ancient locality dedicated to Christian worship in Lincolnshire, the Church of S. Paul's in the Bail. . . . An objection has been raised to identifying this church with that built by Paulinus, from the acknowledged improbability that he would have dedicated a church to himself. The answer to this is, that this is an example of what Professor Stubbs terms '*proprietary dedications*,' of which the examples are so abundant in Wales and Cornwall. By this is understood the calling a church by the name of the holy person who built it, and in connection with whom it first obtained local celebrity.¹ Professor Rice Rees, in his admirable essay on 'Welsh Saints,' lays down the principle that the churches which from their endowments are shown to be the most ancient, have no other patron saints than the persons alleged to have been their founders. . . . As in modern days we have had 'Rowland Hill's Chapel' and

¹ "In order to understand how our Cornish churches came to bear the names of saints at all, I may here add a notice of the usage which the British Church retained from early times in contradistinction to the formal system of dedication set up in the churches of the Continent during the period of its isolation. It was customary that when any holy man, were he bishop or priest, wished to found a church or a monastery, he should come himself to the spot on which the future edifice was to be raised, and there continue forty days in the exercise of prayer and fasting. . . . This done, the ceremony was completed, and all that was required by way of consecration was effected." — Borlase's *Age of the Saints*. Truro : Lake. 1878. p. 44.

'Whitefield's' and 'Spurgeon's Tabernacle,' so the people of Lincoln in the eighth century would naturally call the new building 'Paulinus' Church.' When Paulinus had been canonized and took rank as a saint of the Church, the rule of placing every religious edifice under the patronage of a special saint having, in the meantime, obtained universal currency, it was taken for granted that the church known by his name was, in the modern sense, dedicated to him."

Thus the most ancient churches were named for their founders. Later on, other reasons influenced dedications: churches were named as memorials of holy persons, whose relics they possessed; some were named from the patron saint of their founder, and the patron saint of great monastic houses often influenced the dedication of churches in their neighbourhood.¹

¹ "Exemplified at Crowland. The cell and chapel, originally erected there by S. Guthlac, were naturally known by his name; in the same way as that built by his sister Pega was called 'Pega's kirk,' or 'Pea-kirk.' . . . The monastery of Crowland was first formally dedicated to S. Guthlac as a mark of gratitude on the endowment of the abbey by Ethelbald, the powerful king of Mercia, 716-755, who had met with much kindness from the holy anchorite during his exile, and had heard from his lips the prophecy of his future royal dignity. Three other churches

in the county bear the name of S. Guthlac, namely, Fishtoft, Market Deeping, and Little Ponton. Of these the first was given to Crowland, in 1114, by Alan de Croun, the founder of Frieston Priory, a cell to that house, as part of the endowment of his new foundation, and exchanged its original dedication, whatever that may have been [a church is mentioned in Domesday], for the patron saint of the great abbey to which it had become attached. The manor of Market Deeping also belonged to the Crowland Abbey." — Venables' *Lincolnshire Dedications*, p. 370.

Double dedications sometimes show the merging of two churches in one.¹ Or else a double dedication (like SS. Peter and Paul for instance) is explained by some actual or traditional connection between the two saints in their lifetime; by a church already named in honour of one saint having later acquired the relics of another, whose name was added to the original dedication; and by the substitution in later times of universal rather than local or national dedications, — S. Peter rather than S. Alban, for example.²

Territorial and ecclesiastical divisions also influenced dedications. Some royal saints are commemorated chiefly within the boundaries of their ancient dominions; and bishops, likewise, in their own dio-

¹ We have a modern instance of this in New York, where two churches having become one, the name Zion and S. Timothy grotesquely preserves the memory of their former individuality.

² Venables (pp. 370-1) calls attention to the full dedication of Crowland Abbey, namely, S. Mary, S. Bartholomew, and S. Guthlac, as an example of "the compound or stratified class, where catholic and non-national dedications have been accumulated on the primitive local saint. In most cases, writes Mr. Kerslake [*Welsh in Dorset*, p. 10], the local name has yielded entirely to the pressure, and disappeared altogether; drowned out by the more catholic or hierarchal system. In

some cases, however, the older name was tolerated, but in a subordinate place, either as a politic concession to the veneration of the neighbours, whose offerings were still worth having, or some of whose contracts stipulated a payment before the altar or shrine of the local patron. . . . The examples of S. Peter and S. Etheldreda at Ely, of S. Peter and S. Wilfred at Ripon, of SS. Peter and Paul and S. Augustine at Canterbury, of S. Andrew and S. David at the Cathedral of S. David's, of S. Teilo and S. Peter at Llandaff, show the same principle at work, burying the original founder of merely local celebrity beneath accumulated dedications."

ceses.¹ Physical locality also influenced dedications. S. Nicholas, the patron saint of seafaring men, is most often commemorated in seaports; S. Michael on rocky eminences, especially in countries nearest the French coast, in imitation of the position of Mont Saint Michel, in France. S. Giles offers another instance of position having to do with dedications to him: "He is esteemed the patron of cripples, from his refusing to be cured of an accidental lameness, that he might be enabled to mortify himself more completely. S. Giles's, Cripple-gate, is dedicated to this saint; and before the Norman Conquest this place was a rendezvous for cripples and beggars, who were accustomed to solicit charity at the entrance of the city. Owing to similar circumstances, in Oxford, Cambridge, and many other places both in England and on the Continent, a church at the entrance of the town is also dedicated to this Saint."²

And still another class of names refer to the saint as patron of some calling or some class.

"We often find," says the writer of the quotation last given, in a notice of S. Margaret, "that those Saints of whom least is recorded are most universally honoured. S. George, the Patron of England, is a remarkable instance of this. S. Margaret's great popularity in this country is shown by two hundred and thirty-eight churches having been named in her sole honour; three are dedicated conjointly to the

¹ "Thirty-one churches in England are dedicated in honour of S. Chad [Bishop of Lichfield], all in the midland counties, and in close proximity to the diocese of Lichfield, and including the fair Cathedral, which is dedicated to the Blessed Virgin Mary in conjunction with him." — *Lives of the Saints; or, Notes, Ecclesiological, etc.* p. 35.

² *Ibid.* p. 91.

Blessed Virgin Mary and S. Margaret, one to SS. Margaret and Stephen, one to SS. John and Margaret, and one to S. Margaret and All Saints. It is possible, however, that some of these dedications may belong to S. Margaret, Queen of Scotland. . . . Next to the more popular dedications to scriptural saints, dedications to S. Margaret come third on the list,—S. Nicholas numbering about three hundred and eighty; S. Laurence two hundred and fifty; then comes S. Margaret; the next being S. George, who has about one hundred and seventy; and S. Martin about one hundred and sixty-five.”¹

This entire subject is of the most curious interest, and one which it is almost impossible to exhaust.

Before concluding this slight outline of our topic a word should be said on canonization, and the application of the title of saint to holy persons. Canonization, it must be remembered, as we now know it in the elaborately legal, protracted, and costly process of Rome, is essentially a modern contrivance. In the early Church, honours were publicly paid to martyrs, altars being set up at their tombs, and the anniversaries of their deaths celebrated with commemoration in the liturgy. Later on, similar honours and the title of saint came to be gradually applied to all persons eminent for sanctity. For many centuries the title of saint was given by a kind of popular acclaim. It was not until 1170 that the Roman Church reserved to herself the right to canonize; and only about two hundred and fifty years ago that the regulations were laid down for substantially the present

¹ *Ibid.* p. 76. This passage and all others quoted from the same volume, it should be remembered, were written in 1865.

Roman procedure in cases of canonization. A special — and very roving — exemption is, however, made in favour of those saints who have received immemorial honours through the consent of the Church. Thus popular consent is to-day recognized as equivalent to the modern methods which lead to formal canonization.¹ And English churches are largely indebted for their names to this saintship by acclamation.²

There is here supplied an analysis of about eighteen thousand five hundred dedications in use in the Church of England, with the number of churches

¹ See article on Canonization in Chambers' *Encyclopædia*, London, etc.: Chambers. 1888, vol. ii. p. 719. Also Addis and Arnold's *Catholic Dictionary*, — articles, *Beatification* and *Canonization*.

² "The conditions of sanctity in those early times were uncertain. No formal process, certainly no reference to Rome, was required to put a departed worthy on the roll of the saints. The proofs of holiness in the technical sense, in addition to piety and blamelessness of life, were miracles, and these proofs were estimated apparently by the voice of the people. A good man died. Signs were believed to be wrought at his tomb, or by his intercession. The multitude flocked to the place, and his claim to sanctity was carried by acclamation." — Preface

to Bishop Forbes's *Kalendar of Scottish Saints*. Edinburgh: Edmonston. 1872. p. 49.

"It is worthy of notice," says Venables, "how very few saints canonized since the tenth century are commemorated in our [Lincolnshire] churches. In this our county only follows the general rule. We have no S. Francis, S. Dominic, or S. Clara. Even S. Benedict is rare. . . . This process of change was continually going on, a more popular saint replacing one who had gone out of general favour. Professor Stubbs writes, 'The Catholic dedications after the Reformation replaced in many cases the old historic saints. There were doubtless changes of dedication before, but *that*, I think, was *the* period of change.'"

under each dedication.¹ In this table the abbreviations E., W., C. I., and I. of M., against the name of a church, signify respectively that churches under this dedication are found in England, Wales, the Channel Islands, and the Isle of Man. Although the table is intended to include all the churches in England the names of which were obtainable, there may be (in so great a task) some slight errors, and we prefer to consider it simply as an analysis of about eighteen thousand five hundred dedications. This table was not made under the supervision of the writers, but was arranged for through the kindness of W. H. St. John Hope, Esq., of London.

S. Acca	E.	I
S. Adeline or Adhelme	E.	4
S. Adewold	E.	I
S. Advent	E.	2
S. Aelrhiw	W.	I

¹ Some of the quaint and puzzling modes of spelling the names of saints in ancient days:—

Audry	Etheldreda
Agace	Agatha
Aiplomay . . .	Apollinaris
Anneys, Angnes	Agnes
Artnolle . . .	Erconwald
Cuthburg . . .	Cuthberge
Eppalets . . .	Hippolytus
Eufemye . . .	Euphemia
Gernais . . .	Germanus
Holofius . . .	Olave
Leothenard, }	
Lithenard }	Leonard
Mangus . . .	Magnus

Mauri	Maurice
Medeldride . .	Mildred
Olaus	Olave
Pallets	Hippolytus
Pernel, Parnelle,	} Petronilla
Purnel	
Pratt	Protus
Quyryne . . .	Quirinus
Royke	Roch
Ruff, Ruphi . .	Rufus
Sitha	Osyth
Supplis	Sulpinus
Tooley	Olave
Husenbeth's <i>Emblems of Saints</i> .	
3d edition. Norfolk and Nor-	
wich Archæological Society.	
Norwich. 1882.	

American Churches

33

S. Afran	W.	1
S. Agatha	E. and W.	8
S. Agnes † ¹	E.	13
S. Aidan	E. and W.	10
S. Alban †	E. and W.	23
S. Albright	E.	3
S. Aldate	E.	1
S. Aldwyn	E.	1
S. Alfael	W.	1
S. Alkald	E.	1
S. Alkmund	E.	4
All Saints †	E., W., C. I., and I. of M.	1844
All Saints and All Angels	E.	1
All Saints and Ascension	E.	1
All Saints and S. Andrew	E.	2
All Saints and S. Faith	E.	2
All Saints and S. John	W.	2
All Saints and S. Margaret	E.	1
All Saints and S. Mary	E.	1
All Saints and S. Paul	E.	1
All Saints and S. Peter	E.	3
All Souls †	E.	25
S. Alphege	E.	6
S. Althan	W.	1
S. Always	E.	1
S. Ambrose †	E.	15
S. André	C. I.	1
S. Andrew †	E., W., C. I., and I. of M.	1250
SS. Andrew and Mary	E.	2

¹ The dagger indicates that the American Church (according to the finding-table) has used this dedication.

SS. Andrew and Philip	E.	1
SS. Andrew and Thomas	E.	1
Angels, The Holy	E.	1
S. Anne or Ann †	E. and W.	105
SS. Anne and Agnes	E.	1
SS. Anne and Philip	E.	1
Annunciation of the Blessed		
Virgin †	E.	2
S. Anselm	E.	1
S. Antholin	E.	2
S. Anthony	E.	8
Apostles, The Holy †	E.	1
S. Aran	W.	2
S. Arila	E.	1
S. Arvan	E.	1
S. Asaph †	E. and W.	2
SS. Asaph and Kentegern	W.	1
Ascension, The †	E.	14
Assumption of the Blessed		
Virgin	E.	1
S. Athanasius †	E.	1
S. Aubin	C. I.	1
S. Audrie	W.	1
S. Augustine or Austin †	E. and W.	59
S. Augustine de Wick	E.	1
S. Austell	E.	1
S. Avan	W.	5
SS. Avan, Tenau, and San-		
nen	W.	1
S. Baglan	W.	1
S. Barnabas †	E., W., C. I., and	
	I. of M.	70
S. Barrog	W.	1

American Churches

35

S. Bartholomew †	E. and W.	19
SS. Bartholomew and Guth- lac	E.	2
SS. Bartholomew and Mat- thew	E.	1
S. Basil	E.	3
S. Beatrice	E.	1
Bede, The Venerable	E.	2
S. Bees or Bega	E.	2
S. Benedict	W.	1
S. Benno	W.	1
S. Bernard	E. and W.	2
S. Berres	W.	1
S. Bertoline	E.	1
S. Beuno	E. and W.	9
SS. Beuno and Mary	W.	1
S. Blaise	E.	3
S. Bledrws	W.	1
S. Bleiddian	W.	1
S. Blenwydd	W.	2
S. Bodvan	E. and W.	3
S. Boisils	E.	1
S. Bolton	E.	1
S. Boniface	E.	3
S. Botolph	E.	59
S. Brandon	E.	5
S. Breaca	E.	1
S. Brelade	C. I.	1
S. Brendan	I. of M.	1
S. Breoke	E.	1
S. Brevita	E.	1
S. Briavel	E.	1
S. Bride or Bridget	E., W., and I. of M.	30

S. Brioc	E.	I
S. Brise	W.	I
S. Britius	E.	I
S. Brothern	W.	I
S. Bruard	E.	I
S. Brydock	E.	I
S. Brynach	W.	8
S. Buan	W.	I
S. Budeaut	E.	I
S. Budoc	E.	I
S. Buryan	E.	I
S. Cadmarch	W.	I
S. Cadocus	W.	3
S. Cadvan	W.	2
S. Cadwallader	E. and W.	4
S. Caffo	W.	2
S. Caltwg	W.	7
S. Calwg	W.	I
S. Canda	W.	I
S. Candida and the Holy Cross	E.	I
S. Canna	W.	2
S. Capfareh	W.	I
S. Caranog	W.	I
S. Carda	W.	I
S. Caredog	W.	9
S. Caron	W.	I
S. Cassyon	E.	I
S. Cathan	W.	I
S. Catherine †	E., W., and I. of M.	85
SS. Catherine and Paul	W.	I
SS. Cathôg and Iltyd	W.	I

American Churches

37

S. Caurdav	W.	3
S. Cawrdav	W.	1
S. Cecilia	E.	2
S. Cedwyn	W.	1
S. Ceidiow	W.	7
S. Ceinbryd	W.	1
S. Ceitho	W.	1
S. Celer	W.	1
S. Celynin	W.	2
S. Ceneu	W.	1
S. Cenydd	W.	1
S. Chad	E. and W.	36
Charles, King and Martyr	E.	4
Christ †	E., W., and I. of M.	415
Christ and S. Mary	E.	1
Christ the Consoler	E.	1
S. Christopher	E.	4
S. Chrysostom †	E.	2
S. Cean	W.	1
S. Ciwg	W.	2
S. Clare	E.	3
S. Cledwyn	W.	1
S. Clement †	E., W., and C. I.	57
S. Cleodocus	E.	1
S. Cleodocius	W.	1
S. Cleopas	E.	1
S. Clether	E.	1
S. Colan	E.	1
S. Collen	W.	1
S. Colman	W.	1
S. Colomba †	E., and I. of M.	9
SS. Colomba and Clement	E.	1
S. Colvien	W.	1

S. Congar	E.	I
S. Conning	W.	I
S. Constantine	E. and W.	4
S. Cornelius †	E.	2
Corpus Christi	E.	I
S. Cosmas	E.	I
SS. Cosmas and Damien	E.	3
S. Cradock	E.	I
S. Credivael	W.	I
S. Credyw	W.	I
S. Crewene	E.	I
S. Cringat	W.	I
S. Crispin	E.	3
Cross, Holy, † or Saint		
Cross or Crux	E. and W.	78
Cross, Holy, and S. Lawrence	E.	I
S. Cuby	E. and W.	3
S. Culborne	E.	I
S. Cunwen	W.	2
S. Curig	W.	2
S. Cuthberga	E.	I
S. Cuthbert	E.	90
S. Cwfig	W.	I
S. Cwyfan	W.	I
S. Cwyllog	W.	I
SS. Cydey and Asaph	W.	I
S. Cyffelach	W.	2
S. Cynderyn	W.	2
SS. Cynfareh and Mary	W.	I
S. Cynfian	W.	I
S. Cyngar	W.	I
S. Cynhafel	W.	I
S. Cynhairn	W.	2
S. Cynin	W.	2

American Churches

39

S. Cynog	W.	7
S. Cynon	W.	1
S. Cynsil	W.	1
S. Cynvarch	W.	1
S. Cynvelyn	W.	1
S. Cynwill	W.	1
S. Cynwyd	W.	1
S. Cynwyl	W.	2
SS. Cynydr and Mary	W.	2
S. Cynyr	W.	1
S. Cyprian †	E.	5
S. Cyres	E.	1
S. Cyriac	E.	4
S. Cyricus	E.	1
SS. Cyricus and Julieta	E.	1
S. Cyril	E.	2
S. Cywair	W.	1
S. Cyyw	W.	1
S. Damien	W.	1
S. Daniel	E. and W.	3
S. David †	E. and W.	74
SS. David and Andrew	W.	1
SS. David and Chad	E.	1
S. Decuman	E.	1
S. Decumanus	W.	1
S. Deiniol	W.	6
S. Deiniolen	W.	2
S. Deinot	E. and W.	2
S. Delpe	E.	1
S. Delta	W.	1
S. Denis or Dionysius	E. and W.	39
SS. Denis and Mary Magdalene	E.	1

S. Derfelgadawn	W.	1
S. Dervas	W.	1
S. Deverieux	E.	1
S. Dewi	W.	1
S. Dhetty	W.	1
S. Digain	W.	1
S. Dinebro	W.	1
S. Dingat	W.	2
S. Dinoth	W.	1
S. Disen	E.	1
S. Dochdwy	W.	2
S. Dochoe	W.	1
S. Dogmael	W.	1
S. Dogvael	W.	2
S. Dogvan	W.	2
S. Dogwaels	E.	1
S. Dona	W.	1
S. Donats	E.	1
S. Donatt	W.	2
S. Dovanus	W.	1
S. Dubricus	W.	1
S. Dubritus	E. and W.	5
S. Dunstan	E.	19
S. Dwywan	W.	1
S. Dyfan	W.	1
SS. Dyfig and Michael	W.	1
S. Dyfnog	W.	1
S. Dygwydd	W.	1
S. Dynwen	W.	2
SS. Dyunog, Iddog, and Menw	W.	1
S. Dyvan	W.	1
S. Eadburgh	E.	4

American Churches

41

adnor	E.	2
answith	E.	1
ata	E.	1
bbe	E.	4
derns	E.	1
derus	W.	1
deyrn	W.	3
dith	E. and W.	30
dmund, King and Martyr	E. and W.	66
drens	W.	2
dward the Confessor	E.	29
dwen	W.	2
dwin	E.	1
dwis	E.	1
dwold	E.	1
grwyn	W.	1
gwad	W.	2
gwin	E.	1
gwood	W.	1
gen	W.	1
grad	W.	1
ngin	W.	1
nion	W.	1
a	E.	2
aeth	W.	1
fraid	W.	1
gin	E.	2
ian	W.	1
idan	W.	1
idgr	W.	1
lidyer and James	W.	1
ire	W.	1
izabeth †	E.	2
lieu	W.	2

S. Ellihiew	W.	1
S. Elliog	W.	1
S. Eloy	E.	1
S. Elvan	E. and W.	2
S. Elvies	W.	2
S. Elwyn	E.	1
Emmanuel †	E. and W.	43
S. Enddwyn	W.	1
S. Enedock	E.	1
S. Enoder	E.	1
Epiphany, The †	E.	1
S. Erval	W.	1
S. Ervin	E.	1
S. Ethelbert	E.	8
S. Ethelburga	E.	3
S. Ethelburga & All Saints	E.	1
S. Etheldreda	E.	8
S. Ethelred	E.	2
SS. Ethelred and Peter	E.	1
S. Ethelwald	E.	1
S. Eustache	E.	1
S. Eustachius	E.	1
S. Evall	E.	1
SS. Eugain and Peter	W.	1
S. Eurgrad	W.	1
Evangelist, The Holy	E.	2
S. Evanus	W.	1
S. Everard	E.	1
S. Everilda	E.	2
S. Evyll	W.	1
SS. Fabian and Sebastian	E.	1
S. Fagan	E. and W.	2
S. Faith	E. and W.	20

American Churches

43

S. Felicitas	E.	1
S. Felix	E.	3
S. Feoke	E.	1
S. Fimbarrus	E.	1
S. Finan	W.	2
S. Firmin	E.	1
S. Flewyn	W.	2
S. Florence	E. and W.	2
S. Francis	E.	1
S. Frideswide	E.	2
S. Gabriel †	E. and W.	19
S. Gadnor	E.	1
S. Gadwell	E.	1
S. Gaffo	W.	1
S. Galgov	W.	2
S. Gan	W.	1
S. Garmon	W.	9
S. Gasty	W.	1
S. Gedwin	W.	1
S. Geitho	W.	1
S. Gelymn	W.	1
S. George †	E., W., C. I., I. M.	202
SS. George and Edmund	E.	1
SS. George and Lawrence	E.	1
SS. George and Mary	E.	2
S. Genevieve	E.	2
S. Genewys	E.	1
S. German or Germanus	E. and W.	17
S. Germoe	E.	1
S. Gesseliach	W.	1
S. Gewyah	W.	1
S. Giles	E. and W.	145
S. Giles and All Saints	E.	1

S. Glinwen	W.	I
SS. Gluvias and Budoke	E.	2
S. Godwalds	E.	2
S. Golman	W.	2
S. Gonvil	W.	I
Good Shepherd, The †	E.	2
S. Gothian	E.	2
S. Goven	W.	I
S. Gower	W.	I
S. Gozan	E.	I
S. Grada	E.	I
S. Gradivael	W.	I
S. Gregory	E.	33
SS. Gregory and Martin	E.	I
S. Grustus	W.	I
S. Guendelina	W.	I
S. Guilloe	W.	I
S. Gulval	E.	I
S. Gunleus	W.	I
S. Gurnin	W.	2
S. Gurnog	W.	4
S. Gurons	E.	I
S. Guthlac	E.	13
SS. Guthlac and Bartholomew	E.	I
S. Gwendoline	W.	2
S. Gwenfaer	W.	I
S. Gwenllwyvo	W.	I
S. Gwineur	W.	I
S. Gwithian	E.	I
S. Gwnnus	W.	I
S. Gwyddelan	W.	I
S. Gwynllen	W.	I
S. Gwynodl	W.	I

American Churches

45

arman	E.	I
elen †	E. and W.	155
Helen and Giles	E.	I
elen and the Holy		
oss	E.	I
elier	C. I.	I
erbert	E.	I
icrom	W.	4
ilda	E. and W.	22
ilary	E. and W.	8
oel	W.	I
· Ghost	E.	I
· Martyrs †	W.	I
· Name †	E.	I
· Paraclete	E.	I
· Redeemer	E.	I
· Rood	E. and W.	13
· Spirit †	E.	I
owyn	W.	I
ugh	E.	I
ybald	E.	I
ychan	W.	2
ydrock	E.	I
ypolite	E.	I
lyrwyn	W.	2
la	E.	I
lloes	W.	I
llos	W.	I
styn	W.	2
gnatius †	E.	I
fyd	W.	I
hog	W.	I
id	W.	2

S. Illtyd	W.	13
SS. Illtyd and Peter	W.	1
S. Ina	W.	2
Innocents, The Holy †	E.	13
S. Ippolits	E.	1
S. Isan	W.	2
S. Ishmael	E. and W.	7
S. Ishow	W.	2
S. Issells	W.	1
S. Ives	E.	1
S. Ivo	E.	2
S. James †	E., W., C. I., I. M.	608
S. James the Elder	W.	2
S. James the Great †	E.	16
S. James the Less †	E.	4
SS. James and Bartholomew	E.	2
SS. James and Elidor	W.	1
SS. James and John	E.	1
SS. James and Mary	E.	1
SS. Jeffry and Oswald	W.	1
S. Jeran	W.	1
S. Jerome	W.	1
S. Jestin	W.	1
JESUS, Holy	E. and W.	5
S. John, S. John the Divine,		
S. John the Evangelist †	E., W., C. I., I. M.	654
S. John Baptist †	E., W., and I. M.	615
S. John of Beverly	E.	5
S. John of Jerusalem	E.	1
S. John in the Wilderness	E.	1
SS. John and Alkmund	E.	1
SS. John and Andrew	E.	1

American Churches

47

SS. John and Benedict	E.	I
SS. John and Helen	E.	I
SS. John and James	E.	I
SS. John and Lawrence	E.	I
SS. John and Margaret	E.	I
SS. John and Michael	E.	I
S. Joseph †	E. and W.	2
S. Jude †	E. and I. M.	32
S. Julian	E. and W.	7
SS. Julius and Aron	W.	I
S. Just	E.	I
S. Justin	W.	I
S. Justinian	W.	I
S. Katherine.† See Catherine.		
S. Kayn	E.	I
S. Kean	E.	I
S. Kebi	W.	I
S. Keby	E.	2
S. Kedol	W.	I
S. Keemon	E.	I
S. Keidiaw	W.	I
S. Kelynin	W.	I
S. Kenelm	E. and W.	6
S. Keneu	W.	I
S. Kentigern	E. and W.	7
SS. Kentigern and Kee	E.	I
S. Kerrian	E.	I
S. Ketuwen	W.	I
S. Kiffig	W.	I
S. Kivemark	E.	I
S. Knee	E.	I
S. Knonnell	W.	I
S. Kuet	E.	I

S. Kyneburgha	E.	1
S. Kynog	W.	1
S. Kyntog	W.	1
S. Lambert	E.	2
S. Lanty	E.	2
S. Laud	E.	1
S. Lawdog	W.	3
S. Lawrence †	E., W., and C. I.	241
S. Lawrence and All Saints	W.	1
SS. Lawrence and John	E.	1
S. Leodegar	E.	6
S. Leodegarius	E.	2
S. Leonard	E.	168
SS. Leonard and John	E.	1
S. Llanwddog	W.	1
S. Llechid	W.	1
S. Lleian	W.	1
S. Lleurwg	W.	1
S. Llewchaire	W.	1
S. Llibio	W.	1
S. Llonio	W.	2
S. Llwchaiarn	W.	3
S. Llwhich	W.	1
S. Llwny	W.	1
S. Llwydian	W.	1
S. Llytham	W.	1
S. Lucia	E. and W.	4
S. Ludgman	E.	1
S. Luke †	E., W., C. I., I. M.	176
S. Luke and All Saints	E.	1
SS. Luke and John Baptist	W.	1
S. Lupus	I. of M.	1

American Churches

49

S. Mabe	E.	1
S. Mabon	W.	1
S. Machraeth	W.	1
S. Machutus	W.	2
S. Maddern	E.	1
S. Madeyn	W.	1
S. Madoc	W.	3
S. Madocus	W.	1
SS. Mael and Gulien	W.	1
S. Maelog	W.	5
S. Maelrhys	W.	2
S. Maethlu	W.	1
S. Magnus	E.	3
S. Malteg	W.	1
S. Mapley	W.	1
S. Margaret †	E. and W.	296
SS. Margaret and James	E.	1
SS. Margaret and Nicholas	E.	1
S. Margaret Marlos	W.	1
Ste. Marguerite de-la-Forêt	C. I.	1
Ste. Marie du Castel	C. I.	1
S. Mark †	E., W., C. I., I. M.	136
S. Marnarck	E.	1
S. Martha	E.	1
S. Martin †	E., W., and C. I.	157
SS. Martin and Giles	E.	1
SS. Martin and Gregory	E.	1
S. Marvenne	E.	2
S. Mary the Blessed Virgin †	E., W., C. I., I. M.	2453
SS. Mary and Alkeld	E.	1
SS. Mary and Andrew	E.	4
SS. Mary and All Saints	E.	29
SS. Mary and Bartholomew	E.	2
SS. Mary and Benedict	E.	1

SS. Mary and Blaise	E.	1
SS. Mary and Botolph	E.	1
SS. Mary and Chad	E.	1
SS. Mary and Christopher	E.	1
SS. Mary and Clement	E.	2
SS. Mary and Corpus Christi	E.	1
SS. Mary and Cuthbert	E.	1
SS. Mary and David	E.	1
SS. Mary and Eaburg	E.	1
SS. Mary and Eanswith	E.	1
SS. Mary and Edmund	E.	1
SS. Mary and German	E.	1
SS. Mary and Gregory	E.	1
SS. Mary and Hardulph	E.	3
SS. Mary and Helen	E.	1
S. Mary and the Holy Cross or Rood	E.	2
S. Mary and the Holy Ghost	E.	1
SS. Mary and James	E.	1
SS. Mary and John	E.	3
SS. Mary and John Baptist	E. and W.	2
SS. Mary and Lawrence	E.	5
SS. Mary and Leodegar	E.	1
SS. Mary and Leonard	E.	1
SS. Mary and Lexburgh	E.	1
SS. Mary and Margaret	E.	2
SS. Mary and Martin	E.	1
SS. Mary and Melorius	E.	1
SS. Mary and Michael	E.	7
SS. Mary and Modwena	E.	1
SS. Mary and Nicholas	E.	8
SS. Mary and Patrick	E.	1
SS. Mary and Paul	E.	2
SS. Mary and Peter	E.	9

American Churches

51

SS. Mary and Radegund	E.	1
SS. Mary and Sampson	E.	1
SS. Mary and Thomas the Apostle	E.	1
SS. Mary and Wolfstan	E.	1
S. Mary-le-bone	E.	2
S. Mary of Charity	E.	1
S. Mary of Grace	E.	1
S. Mary of the Purification	E.	1
SS. Mary of the Purification and Lawrence	E.	1
S. Mary of Sorrows	E.	1
SS. Mary the Virgin and Mary Magdalene	E.	1
S. Mary Magdalene †	E. and W.	341
SS. Mary Magdalene and Andrew	E.	1
S. Matthew †	E., W., C. I., I. M.	165
S. Matthias †	E.	19
S. Maurice or Mauritius	E. and W.	10
S. Maugan	E.	2
S. Maughan	W.	1
S. Maughold	I. of M.	1
S. Maxentius	C. I.	2
S. Mechell	W.	1
S. Medans	E.	1
S. Medardus	E.	1
S. Meilig	W.	1
S. Meilyr	W.	1
S. Melan	E.	1
S. Melang	W.	1
S. Melangell	W.	1
S. Mellon	W.	1
S. Melor	E.	1

S. Menefrida	E.	I
S. Mengham	W.	I
S. Merin	E.	I
S. Mertha	E.	I
S. Meryn	W.	I
S. Meugan	W.	I
SS. Mevan and Issi	E.	I
S. Mewin	E.	I
S. Michael † and S. Michael the Archangel	E., W., and I. M.	718
S. Michael and All Angels †	E. and W.	62
S. Michael and All Saints	E.	I
S. Michael-du-Valle	C. I.	I
S. Milberg	W.	I
S. Milburgh	E.	3
S. Mildred	E.	8
S. Modryn	W.	I
S. Mona	E.	I
S. Môr	W.	I
SS. Môr and Saeran	W.	I
S. Morcor	E.	I
S. Mory	W.	I
S. Moughan	E.	I
S. Mungo	E.	I
S. Murog	W.	2
SS. Murog and Mary	W.	I
S. Mylling	W.	I
S. Nathanael	E.	I
S. Nectan	E.	3
S. Neots	E.	2
S. Newlyn	E.	I
S. Nicholas	E. and W.	377
SS. Nicholas and Faith	E.	I

American Churches

53

Nicholas and Mary	E.	1
idan	W.	1
inian	E.	1
Ninian and Gunwalloe	E.	1
on	W.	3
unn	E.	1
lave	E., C. I., and I. of M.	8
nslow	E.	1
smund	E.	3
swald	E. and W.	63
swin	E.	1
uen	W.	1
wain	W.	1
wen	E.	1
abo	W.	2
adarn	W.	8
Padarn and Teilo	W.	1
adoc	W.	1
ancras	E.	10
Pandianna and John	E.	1
atern	W.	1
aternus	W.	1
aternys	E.	2
atrick	E., W., and I. M.	12
aul †	E., W., C. I., I. M.	338
aulinus	E. and W.	11
eblig	W.	1
ebrock	W.	1
edrog	W.	1
etrock	E.	10
ega	E.	1
eran	E.	1

S. Peris	W.	I
S. Peter †	E., W., C.I., I. M.	1043
S. Peter ad Vincula	E.	I
S. Peter and All Saints	E.	6
SS. Peter and Etheldreda	E.	I
SS. Peter and Felix	E.	I
S. Peter and the Holy Cross	E.	I
SS. Peter and John	E.	I
SS. Peter and Leonard	E.	I
SS. Peter and Mary	E.	I
SS. Peter and Nicholas	E.	4
SS. Peter and Paul †	E.	356
SS. Peter and Paul, and John	W.	I
S. Peter-Port	C. I.	I
S. Peulan	W.	I
S. Philemon	E.	I
S. Philip	E.	48
S. Philip and All Saints	E.	2
SS. Philip and Jacob	E.	I
SS. Philip and James	E. and W.	23
S. Philipe-de-Torteval	C. I.	I
S. Pierio	W.	I
S. Pierre-du-Bois	C. I.	I
S. Pierre-la-Roque	C. I.	I
S. Piran	E.	4
S. Polycarp	E.	I
S. Pratt	E.	I
S. Probus	E.	I
SS. Quiricus and Juliette	W.	I
S. Radegund	E.	2
S. Radegund and the Blessed Virgin Mary	E.	I

American Churches

55

S. Recarius	E.	1
S. Remigius	E.	4
S. Restitutus	W.	1
Resurrection, The †	E.	3
S. Rheamus	W.	1
S. Rhedyw	W.	1
S. Rhidian	W.	3
S. Rhocwin	W.	1
S. Rhwst	W.	1
S. Rhydrys	W.	2
S. Rhystyd	W.	1
S. Robert of Knaresborough	E.	1
S. Roche	E.	1
S. Rumbald	E.	3
S. Rumwald	E.	4
S. Runy	I. of M.	1
S. Ruthen	E.	1
S. Rychwyn	W.	1
S. Sadwrn	W.	3
S. Samlet	W.	1
S. Sampson	E. and C. I.	4
S. Sanctret	E.	1
S. Sanctain	I. of M.	1
S. Sannan	W.	2
S. Saturninus	W.	1
S. Saviour † or The Holy Saviour †	E. and C. I.	80
S. Saviour and All Saints	E.	1
S. Sawell	W.	2
S. Sebastian	E.	1
S. Seiriol	W.	4
S. Senan	E.	2

S. Senwyr	W.	1
S. Sepulchre or Holy Sepulchre †	E.	7
S. Sidwell	E.	1
S. Silas	E.	13
S. Silin	W.	1
S. Simon	E.	10
SS. Simon and Jude	E. and W.	8
S. Simon Zelotes	E.	2
S. Simphorian	E.	2
S. Sior	E.	1
S. Sithney	E.	1
S. Stedian	E.	1
S. Stephen †	E., W., and I. M.	129
S. Stephen and All Martyrs	E.	2
S. Sulien	W.	2
S. Susanne	E.	1
S. Swithin	E.	51
SS. Swithin and Margaret	E.	1
S. Sylvester	E.	2
S. Symin	W.	1
S. Sywall	W.	1
S. Tallan	E.	1
S. Tanwg	W.	1
S. Tecla	W.	2
S. Tecwyn	W.	2
S. Tegay	W.	1
S. Tegovwy	W.	2
S. Tegvan	W.	1
S. Tegvyddy	W.	2
S. Teilaw	W.	12
S. Teilo	E. and W.	9
S. Tewdric	W.	1

American Churches

57

S. Tewdwr	W.	1
S. Theobald	E.	2
S. Thomas or S. Thomas the Apostle ¹ †	E., W., and I. M.	1420
S. Thomas à Becket	W.	2
S. Thomas of Canterbury	E.	155
S. Tibien	W.	1
S. Tiracius	E.	1
S. Titus	E.	1
Transfiguration, The †	E.	1
S. Trillo	W.	2
S. Trinio	W.	1
Trinity or Holy Trinity †	E., W., C. I., I. M.	602
S. Tudge	E.	1
S. Tudno	W.	1
S. Tudvil	W.	1
S. Tudwell	W.	1
S. Tudwen	W.	1
S. Tudyrr	W.	1
S. Turnells	E.	1
S. Twinnock	E.	2
S. Twrog	W.	4
S. Twrwg	W.	1
S. Twynog	W.	1
S. Tybi	W.	1
S. Tyclecho	W.	4
S. Tyddnd	W.	1
S. Tydwr	W.	1
S. Tyfarn	W.	1
S. Tyfydoc	W.	1
S. Tysilio	W.	15
S. Tysilio and All Saints	W.	1
S. Tyssil	W.	1

¹ Some of these probably S. Thomas of Canterbury.

SS. Tyssilis and Mary	W.	I
S. Tyvaelog	W.	I
S. Tyvei	W.	I
S. Tyvodwg	W.	I
S. Tyvriog	W.	I
S. Tyvrydog	W.	I
S. Uny	E.	I
S. Ursula	W.	I
S. Ursula and the Eleven Thousand Virgins	W.	I
S. Valacinian	E.	I
S. Valacinias	W.	I
S. Vedast	E.	2
S. Vengan	W.	I
S. Venolme	E.	I
S. Vepe	E.	I
S. Vigilius	W.	I
S. Vigois	E.	I
S. Vincent	E.	2
S. Vitalis	W.	I
S. Vodhyd	W.	I
S. Vystygy	W.	I
S. Waddyn	W.	I
S. Wandegisilus	E.	I
S. Wanno	W.	2
S. Waynard	E.	I
S. Wem	E.	I
S. Wendon	E.	I
S. Wenllyffe	W.	I
S. Wennap	E.	I
S. Werburgh	E.	II

American Churches

59

S. White	E.	I
S. Wilfrid †	E.	38
S. Winefrid	W	I
S. Winnen	E.	I
S. Winocus	W.	I
S. Winstan	E.	3
S. Withburga	E.	I
S. Wnda	W.	I
S. Wolfrida	E.	I
S. Wolfstan	E.	I
S. Womar	W.	I
S. Wonnow	W.	I
S. Woolos	W.	I
S. Wrthwl	W.	I
S. Wynith	W.	I
S. Wynwallow	E.	I
S. Wystan	E.	2
S. Ylched	W.	I
S. Ynghednoddl	W.	2

There is a great difference in the spelling of the name of the same saint, but the writers leave the reader to discover these variations of the same name if he desires to do so; for any attempt to identify these variations, not wholly successful, would involve the entire list in hopeless confusion.

There is a great difference, it will be seen, between the English and the curious Welsh dedications. There is a wide divergence between the names popular in the Church of England and those most used in the Church in the United States.

Thus the twenty-five most popular English dedications in our list follow this order: S. Mary, All

Saints, S. Thomas (some of these may be S. Thomas of Canterbury) S. Andrew, S. Peter, S. Michael, S. John, S. John Baptist, S. James, Trinity (or Holy Trinity), Christ, S. Nicholas, SS. Peter and Paul, S. Mary Magdalene, S. Paul, S. Margaret, S. Lawrence, S. George, S. Leonard, S. Matthew, S. Martin, S. Helen, S. Thomas of Canterbury, S. Mark, S. Stephen; while in the American Church the first twenty-five dedications are Trinity or Holy Trinity, S. Paul, Christ, S. John, Grace, S. James, S. Luke, S. Mark, S. Peter, S. Mary, S. Andrew, Emmanuel, S. Stephen, All Saints, S. Thomas, Good Shepherd, Calvary, Ascension, S. Matthew, S. George, Redeemer, Zion, S. Philip, S. Barnabas, Epiphany.

It is also interesting to note that there is one church only in this list of English dedications named in honour of the Epiphany, while in the United States, in about one sixth the number of churches, there are thirty-two; the name Grace does not appear in the English list, although in the United States it occurs two hundred and seventy-nine times; the name Good Shepherd appears twice among English dedications, in the American dedications sixty-seven times. Emmanuel appears twice as many times in America as in England, and the English table shows no Zion or Calvary at all.

In fact an examination of this table shows, as nothing else can, the scope of English dedications, and suggests a comparison with our own meagre list which is not to the advantage of the American Church.

III

Dedications Suggested for the Use of the American Church.

IN considering the dedications which are most suitable for the use of the American Church, there is no better guide than the calendar of the American Church, and, after that is exhausted, the present and former calendars of the Church of England. Turning first to the calendar in the American prayer-book, we find that the saints commemorated there are as well represented in the names of American churches as one would expect, although represented without method. All the saints commemorated in the calendar have churches dedicated to them; and the feasts which celebrate events in Our Lord's life, or those of the Blessed Virgin, are almost all made use of for the naming of churches.¹ In the calendar of the mother Church of England we find fifty-one festivals not commemorated in American dedications.²

¹ The following list of events and persons, to be found in the calendar of the American Church, have not been commemorated in its churches, namely, Conversion of S. Paul, Circumcision of Our Lord, Nativity of S. John Baptist, SS. Philip and James, Apostles, Purification of the Blessed Virgin Mary. It is to be noted that, although SS.

Philip and James have been commemorated separately, they have not been commemorated in the double form in which they appear in the calendar. To dedicate a church in honour of one of them is entirely against the old custom.

² The following saints whose names are found in the calendar of the Church of England, according to the "Finding

On the Dedications of

The great festivals are, in the English calendar, almost precisely the same as those in the American prayer-book, but the lesser festivals, for which no service is provided by the prayer-book, are devoted to saints particularly held in esteem in the ancient Church of England, in the neighbouring Church of

Table of American Dedications," are not represented by dedications in the American Church.

S. Agatha.
S. Alphege.
Venerable Bede.
S. Benedict.
S. Blasius.
S. Boniface.
S. Britius.
S. Cecilia.
S. Chad.
S. Crispin.
S. Denys.
S. Dunstan.
S. Edmund.
S. Etheldreda.
S. Enurchus.
S. Fabian.
S. Faith.
S. Giles.
S. Gregory.
S. Hilary.
S. Hugh.
S. Jerome.
S. Lambert.
S. Leonard.
S. Lucian.
S. Lucy.
S. Machutus.
S. Nicolas.
S. Nicomede.

S. Perpetua.
SS. Philip and James.
S. Prisca.
S. Remigius.
S. Richard.
S. Silvester.
SS. Simon and Jude.
S. Swithun.
S. Valentine.
S. Vincent.

The following mysteries and events are also uncommemorated by dedications in the American Church. Several of them are, however, unsuitable. Beheading of S. John Baptist. Circumcision of Our Lord. Conversion of S. Paul. Invention of Holy Cross. S. John Evangelist ante Portam Latinam. Lammas Day (S. Peter's Chains). Conception of Blessed Virgin Mary. Nativity of Blessed Virgin Mary. Purification of Blessed Virgin Mary. Visitation of Blessed Virgin Mary. Translation of King Edward. Translation of S. Martin.

France, and also in the whole Catholic communion. This would seem to give an authoritative list of saints whom the Church herself thought worthy to be retained in her calendar, and from these names could be drawn a sufficient number of dedications for any reasonable purpose. And, indeed, many most suitable names are to be found here, as may be seen by consulting a list of the saints commemorated in the English calendar arranged by various classes, which is given on the next page.¹ This tabulation is taken (with one or two changes) from Blunt's "Annotated Book of Common Prayer,"² which furnishes a very full account of the formation of the calendar, with sketches of the saints commemorated in it, and a valuable comparison of the English calendars with those of the Greek and Roman Churches.³

The saints commemorated in the calendar of the Church of England are:—

¹ The calendar itself is given on a later page.

² Blunt's *Annotated Book of Common Prayer*. London: Rivingtons. 1866. This is the edition always quoted in these pages.

³ A comparison of the Roman, Sarum, Scottish, French, Spanish, and German calendars is given in Husenbeth's *Emblems of Saints*. The Scottish and so called Old English (1687) seem to be Roman. See also, Blunt's *Annotated Book of Common Prayer*, Compendious Edition. New York:

Young. 1878. p. 89 *et seq.* For a general consideration of the origin of calendars, see Pelliccia's *Polity of the Christian Church*, book iv., *Of the Division of Time, and of Holidays*. In the first section of book iv. the calendar of the Church and the divisions of the year are treated, and in the first chapter of that section martyrologies as differentiated from calendars are described. See also, Neale's *Essays on Liturgiology and Church History*, for his paper on *Kalendars*.

The Blessed Virgin Mary, the Holy Apostles, etc.	Martyrs in the Age of Persecutions.	Martyrs and other Saints specially connected with England.	French and other Saints not included among the preceding.
	A. D.	A. D.	A. D.
The Blessed Virgin Mary.	S. Nicomede. 90	S. George. 290	S. Silvester. 335
S. Michael and All Angels.	S. Clement. 100	S. Alban. 303	S. Enurchus. 340
All Saints.	S. Perpetua. 203	S. Nicolas. 326	S. Hilary of Poitiers. 368
S. John Baptist.	S. Cecilia. 230	S. Benedict. 543	S. Ambrose. 397
S. Peter.	S. Fabian. 250	S. David. 544	S. Martin. 397
S. James the Great.	S. Agatha. 251	S. Machutus. 560	S. Jerome. 420
S. John the Evangelist.	S. Lawrence. 258	S. Gregory. 604	S. Augustine. 430
S. Andrew.	S. Cyprian. 258	S. Augustine of Canterbury. 604	S. Britius. 444
S. Philip.	S. Valentine. 270	S. Etheldreda. 670	S. Remigius. 535
S. Thomas.	S. Denys. 272	S. Chad. 673	S. Leonard. 559
S. Bartholomew.	S. Prisca. 275	S. Giles. 725	S. Lambert. 709
S. Matthew.	S. Margaret. 278	Venerable Bede. 735	
S. James the Less.	S. Lucian. 290	S. Boniface. 755	
S. Simon Zelotes.	S. Faith. 290	S. Swithin. 862	
S. Jude.	S. Agnes. 304	S. Edmund. 870	
S. Matthias.	S. Vincent. 304	S. Edward, K. & M. 978	
S. Paul.	S. Lucy. 305	S. Dunstan. 988	
S. Barnabas.	S. Catharine. 307	S. Alphege. 1012	
S. Mark.	S. Crispin. 308	S. Edward, K. & Con. 1163	
S. Luke.	S. Blasius. 316	S. Hugh. 1200	
S. Stephen.		S. Richard. 1253	
The Holy Innocents.			
S. Mary Magdalen.			
S. Anne.			

"In Calendars of the Church of England," says Blunt, "not printed in the Prayer Book, but published by the Stationers' Company under the authority of the Archbishop of Canterbury,¹ the following names are also to be found: S. Patrick, S. Thomas of Canterbury, and All Souls. King Charles the First was likewise included among the martyrs in all English calendars, until the special Form of Prayer for the 30th of January was given up in 1859."²

¹ The authority continued to be given up to 1832.

² After mentioning the table of feasts to be observed in the Church of England, Rev. F. G. Lee, in his *Directorium Anglicanum* (London, 1866, pp. 123-125), says, "To the above table

must be added the solemnity of the Feast of Dedication of every parish church, and of the saint to whom such church is dedicated. . . .

"Tradition, custom, and the tacit sanction of ecclesiastical authorities allow the commemo-

“It will be seen that the whole number of individual saints commemorated is seventy-three. Of these, twenty-one are especially connected with our Blessed Lord; twenty are martyrs in the age of persecutions; twenty-one are specially connected with our own church; and eleven are either great and learned defenders of the Faith, like S. Hilary and S. Augustine, or saints of France, whose names were probably retained as a memorial of the ancient close connection between the Churches of France and England.”

The following saints are found in the calendar of the Church of Scotland, in the time of Charles I., in addition to those in the English book of that date: S. Mungo, S. David (K.), S. Colman, S. Constantine (K.), S. Patrick, S. Cyril, S. Cuthbert, S. Serf, S.

ration of other Holy and Saints' days than those in the Calendar of our present Prayer Book. The various diocesan calendars, the official almanacks of the Stationers' Company, the Churchman's Diary, the Oxford and Cambridge Calendars, the Calendar of the English Church, the Calendar of the Prayer Book of the Scottish Church, the Union Review Almanack, and others contain, amongst others, the following commemorations: S. David, S. Antony, S. Polycarp, S. John Chrysostom, S. Dorothea, S. Scholastica, S. Colman, S. Mildred, Shrove Tuesday, S. Gabriel, S. Patrick, S. Cuthbert, S. Serf, S. Anselm, S. Athanasius, S. Gregory Nazianzen, S. Pancras, S. Columba, S. Basil, S. Cyriacus, S. Palladius, Translation of S. Thomas of Canterbury, Invention of S. Stephen, Assumption of the Blessed Virgin Mary, S. Bernard, S. Louis, S. Aidan, S. Ninian, S. Adamnan, SS. Cosmas and Damian, S. Wilfred, S. Frideswide, All Souls', S. Winifred, S. Margaret, S. Edmund of Canterbury, Presentation of the Blessed Virgin Mary, S. Ode, S. Eligius, S. Osmund, S. Drostane, and S. Thomas of Canterbury.” Dr. Lee's proclivities and eccentricities are so marked, however, that his statements are to be treated with caution.

Columba, S. Palladius, S. Ninian, S. Adamnan, S. Margaret (Q.), S. Ode, S. Drostan, S. Gilbert. This book was again put forth by the late Patrick Torrey D. D., Bishop of S. Andrews, in 1851.

The following is an alphabetical list of the saints of the English calendar:—

S. Agatha.	S. Edward, K. and M.
S. Agnes.	S. Enurchus.
S. Alban.	S. Etheldreda.
S. Alphege.	S. Fabian.
S. Ambrose.	S. Faith.
S. Andrew.	S. George.
S. Anne.	S. Giles.
S. Augustine.	S. Gregory.
S. Augustin of Canter- bury.	S. Hilary of Poitiers.
S. Barnabas.	S. Hugh.
S. Bartholomew.	S. James the Great.
Venerable Bede.	S. James the Less.
S. Benedict.	S. Jerom.
S. Blasius.	S. John Baptist.
S. Boniface.	S. John the Evangelist.
S. Britius.	S. Jude.
S. Catherine.	S. Lambert.
S. Cecilia.	S. Lawrence.
S. Chad.	S. Leonard.
S. Clement.	S. Lucian.
S. Crispin.	S. Lucy.
S. Cyprian.	S. Luke.
S. David.	S. Machutus.
S. Denys.	S. Margaret.
S. Dunstan.	S. Mark.
S. Edmund, K. and M.	S. Martin.
S. Edward, K. and Conf.	The Blessed Virgin Mary.
	S. Mary Magdalene.

S. Matthew.	S. Prisca.
S. Matthias.	S. Remigius.
S. Michael and All An-	S. Richard.
gels.	S. Silvester.
S. Nicolas.	S. Simon Zelotes.
S. Nicomede.	S. Stephen.
S. Paul.	S. Swithin.
S. Perpetua.	S. Thomas.
S. Peter.	S. Valentine.
S. Philip.	S. Vincent.

There is no doubt but that the names given in the calendar of the English prayer-book furnish from the legal point of view the authorized list of those saints whom the Church thought worthy of special honour. And many persons may wish, in spite of what has yet to be said, to confine themselves to it for dedications, as being the precise letter of Anglican usage. But, unhappily, in examining closely, it is easily discovered that the principle on which these festivals were retained in the calendar is somewhat arbitrary. In the "Kalendar of the Prayer Book, Illustrated,"¹ this point is carefully taken up, and the quotation which follows puts the subject very clearly.

"It is a matter of considerable interest . . . to recollect how and in what manner our present Calendar of Festivals and Saints' Days was formed. Our reformers truly and reverently proceeded upon the principle of honouring antiquity. They found a number of dead men's names, not over eminent in their lives either for sense or morals, crowding the

¹ *Kalendar of the Prayer Book, Illustrated.* Oxford: Parker. 1867. p. vi. *et seq.*

Calendar, and jostling out the festivals of the saints and martyrs. The Mediæval Church — as the Romanists still do — distinguished between the Days of Obligation and Days of Devotion. Now, under the Reformation, only *some* of the former class, the feasts of obligation, were and are retained, being such as are dedicated to the memory of our Lord, or those whose names are preëminent in the Gospels: The Blessed Virgin, the Apostles, the Baptist as the Precursor, and S. Stephen as the Proto-martyr; S. Mark and S. Luke as Evangelists; S. Paul and S. Barnabas, on account of their extraordinary call; the Holy Innocents, as the earliest who suffered on Christ's account; the feast of S. Michael and All Angels, to remind us of the benefits received by the ministry of angels; and All Saints, as the memorial of all those who have died in the faith. Surely no better method could have been devised for making time, as it passes, a perpetual memorial of the Head of the Church.¹

¹ "It would be an inquiry equally curious and profitable," says Neale, "which should investigate that which we may call the domestic influence of the Mediæval Church. How ecclesiastical festivals become seasons of home enjoyment; how holy days were turned into holidays; how the Church's children learnt, in private life, to think and to speak in the Church's way; how, ascending higher, the powers of this world, the governors of the State, fell

almost unconsciously into the times and seasons of her who is not of this world; how, for example, sheriffs were pricked on the morrow of S. Martin; how lawyers reckoned by Hilary or Trinity term; how every class was subject to the same moulding influence; how boys went a *Midlenting*, and peasants hunted the wren on S. Stephen's day, and kings held their Maunday. . . . Gems were invested with a thousand mystical significations in the eyes of the

"The principle upon which certain festivals of devotion, still retained in the Calendar prefixed to the Common Prayer, and usually printed in italics, were selected from among the rest, is more obscure. Many of them, indeed, naturally commemorate names which have been peculiarly honoured of old in the Church of England: S. Alban, the proto-martyr of Britain: S. Augustine, the Apostle of the English race; Venerable Bede, and King Edward the Confessor, the real patron of England, supplanted in the age of pseudo-chivalry by the legendary S. George. Others must have been chosen for their high stations in the earlier ages of the Church — S. Ambrose, S. Augustine, S. Jerome, S. Martin, and S. Cyprian; and others from their local celebrity, as Swithun of Winchester, and Hugh of Lincoln.

jeweller; the country simpler had his Lent Lilies, his Herb Trinity, his Our Lord and Lady, his Alleluia Flower, his Star of Bethlehem. Children began their alphabet with a cris-cross; countrymen saw in the ass the token of our Lord's entry into Jerusalem; suicides were buried in a cross way. It was the same influence always and everywhere at work; sometimes beautifully, sometimes amusingly, sometimes extravagantly, but always most really. The Church, whatever her language, was herself vernacular."

Dr. Neale also quotes some Latin verses on the seasons, as shown by the festivals of the Church, which he translates as follows:—

"Winter goes off, and skies grow fair
When Simon Peter sits in Chair:
Saint Urban bids the Spring be gone:
Symphorian calls the Autumn on:
Saint Clement's day the wind and rain
And cold of winter brings again."

"And a very fair division, too," he adds, "if we add to the times specified (February 22, May 25, August 22, and November 21) the eight or ten days that the correction of the Calendar, at the date when these verses were written, would have required." Neale's *Essays on Liturgiology and Church History*. Second edition. London: Saunders. 1867. p. 508 *et seq.*

"It is a very curious fact, and, as we believe, one hitherto quite unnoticed, that these Saints' Days . . . continued to retain their stations in our popular . . . English almanacs until the alteration of the style in 1752, when they were discontinued.¹ Poor Robin's Almanac affords much matter for consideration. He shows that the tradition respecting the appropriation of the days to particular saints, was considered by the common people as eminently part and parcel of the Church of England; and that an almanac without saints for every day, was naught. The secular power came to the aid of the Church by the statute 5 and 6 *Edw. VI. c. 3*. This act commands all our present liturgical festivals to be observed; and their observation is by no means an act of discretion, but a breach of the law of the land.

"Wheatly gives the following reasons for the retention of what are termed the black-letter saints' days in the Calendar of the Anglican prayer-book.² 'Some of them were retained upon account of our Courts of Justice, which usually make their returns upon these days, or else upon the days before or after them, which are called in the writs, *Vigil, Fest,*

¹ Rhode Island almanacs late in the last century contained the black-letter saints' days of the English Church. Massachusetts almanac-makers seem to have preferred legends relating to the weather.

² The names of the festivals and Sundays for which epistles and gospels proper to the season were provided, were printed in the calendar in red — hence

the term red-letter days. The minor festivals of devotion had no offices and their names were printed in black; and thus they were called black-letter saints' days. It is said that the compilers of the prayer-book intended to have an office common to these days, but this statement we have been unable to verify.

or *Crast*; as in *Vigil Martin*; *Fest. Martin*; *Crast Martin*, and the like.¹ Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelar Saints, as the *Welshmen* do of S. *David*, the Shoemakers do of S. *Crispin*, etc. And again, churches being in several places dedicated to some or other of these Saints, it has been the usual custom in such places to have *Wakes* or *Fairs* kept upon those days; so that the people would probably be displeased, either in this, or the former case, if their favourite Saint's name should be left out of the calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month; relating one thing to be done at *Lammas-tide*, and another about *Martinmas*, etc., so that were these names quite left out of the calendar, we might be

¹ "The first legal term in the year in England is called, after Saint Hilary, 'Hilary Term.' These terms were regulated at first by the canonical constitutions of the Church, which exempted certain holy seasons from being profaned by the tumult of forensic litigation. Such were particularly Advent and Christmastide, which gave rise to the winter vacation; Lent and Eastertide, which created that in spring; Pentecost, which produced the third; and the long vacation, between Midsummer and Michaelmas, which was allowed for haytime and

harvest. The portions of time which were not included within these prohibited seasons fell naturally into a fourfold division; and, from some festival or saint's day which immediately preceded their commencement, were denominated the Terms of S. Hilary, of Easter, of the Holy Trinity, and of S. Michael. Recent Acts of Parliament have slightly altered this arrangement, and Hilary Term now always begins on January 11, and ends on January 31." — *Lives of the Saints; or Notes, Ecclesiastical, etc.* p. 17.

at a loss to know when several of these transactions happened.¹

"To a certain extent Wheatly may be right in these remarks, but we cannot accept as a whole a definition basing the retention of these names upon an entirely *civil* arrangement, especially when we discern among those commemorated such an array of the bishops, doctors, and martyrs of the Church; besides, his theory will not at all apply to those saints about whom we are most in doubt, and whose lives and acts are so uncertain that we know little of them beyond their names, who were associated with no particular craft, and who have no churches dedicated in their names in this country, such as S. Prisca, S. Nicomede, S. Enurchus, etc. Again, if the reasons he alleges did actuate the compilers of our Liturgy, how can we account for the omission of such names as S. Anthony, S. Barbara, S. Christopher, and S. Botolph, S. Olave, S. Patrick, and S. Cuthbert, all of whom were more popular in mediæval times than many who were retained in the Calendar? We candidly confess that we are unable to offer any satisfactory solution of the question."²

Thus the calendar of the English Church does not form the basis for dedications that at first sight it seems to do.

¹ Wheatly's *Rational Illustrations of the Book of Common Prayer*, etc. London: Bohn, 1861. pt. ii. chap. i. pp. 53, 54. Wheatly's Erastian view here is not quite worthy of his opinions on more important matters.

² There have been attempts made to identify the black-letter saints' days with the "feasts

of nine lessons" in the Sarum Calendar; and with the red-letter days of certain editions of the Sarum Calendar. See article on *The Kalendar of the Book of Common Prayer* (signed F. E. W.) in *The Guardian*, July 22, 1891, and a letter by W. J. Birkbeck in the issue for July 29, 1891.

What is to be a guide, then? This question is difficult to answer. As we have seen, the English calendar does not furnish a really satisfactory rule for dedications, and yet any other sources must be more or less arbitrarily chosen. With this in mind and after some study of the subject, it has seemed that the least arbitrary method of supplying a list of saints who might be commemorated in our churches is to select the most typical calendars of the Church of England and throw them together. The calendars selected probably do not cover all the saints commemorated by the Church, but they furnish a somewhat authoritative ground on which to begin. And to perfect this list so that it would include every name canonized by the popular consent of the Church of England would be an interesting and quite possible undertaking.

"Several very ancient English Calendars exist in our public libraries," says Blunt, "but the earliest known is one printed by Martene [*Vet. Scrip.* vi. 535], under the title "Calendarium Floriacense," and attributed by him (with apparently good reason) to the Venerable Bede, with whose works it was found in a very old MS. at Fleury. Bede died at Jarrow, A. D. 735, so that this Calendar must date from the earlier half of the eighth century. There is a general agreement between this Calendar and the Martyrology of Bede, which seems to shew that it is rightly attributed to him, and we may therefore venture to take it as the earliest extant Calendar of the Church of England, dating it from the latest year of Bede's life."¹

¹ Blunt's *Annotated Book of Common Prayer*. Pt. 1, p. 36.

This calendar of Bede is taken from Blunt's "Annotated Book of Common Prayer," already alluded to. With it for a starting-point, we next select that of the Sarum (Salisbury) use, that being the most typical English use before the Reformation. This calendar is from "a Breviary printed at Paris by Chevallon in 1530, and contains only such festivals and memorials as formed part of the Breviary services. . . . In addition to the saints named in the Sarum ritual, many others were honoured in particular dioceses and places and in particular Religious Orders." The Sarum calendar is reprinted from Walker's "Liturgy of the Church of Sarum."¹

In connection with these calendars the present English calendar and that of the Church in the United States are given. This comparative view of the four calendars furnishes a fairly complete list of the chief saints whom the Church has at various times commemorated, and roughly speaking, represents the authoritative hagiology of the Church.

¹ *The Liturgy of the Church of Sarum. Together with the Calendar of the same Church;* translated from the Latin, with a Preface and Explanatory Notes; by Charles Walker. With an Introduction by Rev. T. T. Carter, Rector of Clewer. London: Hayes. 1866.

Three calendars of the use of Sarum are given by Maskell in his *Monumenta Ritualia Ecclesiae Anglicanae*. Oxford: Clarendon Press. 1882. Second Edition. Vol. iii. pp. 188-223. The two English calendars, which Maskell believes to be

a century earlier than any yet printed, are taken from MSS. in the Bodleian. These calendars have a general agreement with the Sarum calendar given by Walker, and generally represent only days for which proper offices are provided in the missal or breviary. A Latin calendar from the *Enchiridion ad usum Sarum*, Paris, 1550, is given by Maskell. It is fuller than the others but is not so useful, since it is not from a missal or breviary but from a book of hours.

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF JANUARY.									
CHURCH OF ENGLAND.					AMERICAN CHURCH.				
BEDS, A. D. 735.		SARUM (SALISBURY) USE, A. D. <i>circa</i> 1590.			PRESENT USE, A. D. 1891.		USE, A. D. 1891.		
Circumcision.	Circumcision.	Circumcision of Our Lord.			Circumcision of Our Lord.		Circumcision.		
Epiphany.	S. Edward. K. C. Epiphany.	S. Edward. K. C. Epiphany.			Epiphany of Our Lord.		Epiphany.		
S. Paul the first Hermit.	S. Lucian and his Companions. MM.	S. Lucian and his Companions. MM.			Lucian, Priest and Martyr.		Epiphany.		
S. Hilary of Poitiers.	S. Hilary. Pr. M.	S. Hilary. Pr. M.			Hilary, Bishop and Confessor.		Epiphany.		
S. Felix.	S. Felix. Ab. C.	S. Felix. Ab. C.			Hilary, Bishop and Confessor.		Epiphany.		
S. Marcellus.	S. Marcellus. Pope. M.	S. Marcellus. Pope. M.			Hilary, Bishop and Confessor.		Epiphany.		
S. Anthony.	S. Sulpicius. B. C.	S. Sulpicius. B. C.			Hilary, Bishop and Confessor.		Epiphany.		
S. Prisca.	S. Prisca. V. M.	S. Prisca. V. M.			Hilary, Bishop and Confessor.		Epiphany.		
S. Sebastian.	S. Wulstan.	S. Wulstan.			Hilary, Bishop and Confessor.		Epiphany.		
S. Agnes.	SS. Fabian and Sebastian. MM.	SS. Fabian and Sebastian. MM.			Hilary, Bishop and Confessor.		Epiphany.		
S. Vincent.	S. Agnes. V. M.	S. Agnes. V. M.			Hilary, Bishop and Confessor.		Epiphany.		
	S. Vincent, Levite. M.	S. Vincent, Levite. M.			Hilary, Bishop and Confessor.		Epiphany.		
	Conversion of S. Paul.	Conversion of S. Paul.			Hilary, Bishop and Confessor.		Epiphany.		
S. Agnes.	S. Julian. B. C.	S. Julian. B. C.			Hilary, Bishop and Confessor.		Epiphany.		
	S. Agnes. In ad place. [Apparition of S. Agnes to her parents.]	S. Agnes. In ad place. [Apparition of S. Agnes to her parents.]			Hilary, Bishop and Confessor.		Epiphany.		
	S. Baudila. Q. V. not M.	S. Baudila. Q. V. not M.			Hilary, Bishop and Confessor.		Epiphany.		

On the Dedications of

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF FEBRUARY.					
	CHURCH OF ENGLAND.			AMERICAN CHURCH.	
	BEDS, A. D. 735.	SARUM (SALISBURY) USE, A. D. <i>circa</i> 1540.	PRESENT USE, A. D. 1891.		
1					1
2	Purification of B. V. M.	S. Brigid. V. not M.	Purification of Virgin Mary .		2
3		Purification of B. V. M.	Blasius, Bishop and Martyr.		3
4		S. Blasius. B. M.			4
5	S. Agatha.	S. Agatha. V. M.	Agatha, Sicilian Virgin and Martyr.		5
6		SS. Vedastus and Amandus. B. C.			6
7					7
8					8
9		S. Scolastica. V.			9
10					10
11					11
12					12
13					13
14	S. Valentine.	S. Valentine. M.	Valentine, Bishop and Martyr.		14
15					15
16	S. Juliana.	S. Juliana. V. M.			16
17					17
18					18
19					19
20					20
21					21
22					22
23		S. Peter's Chair.			23
24					24
25	S. Matthias.	S. Matthias. Ap.	S. Matthias, Apostle and Martyr.	S. Matthias.	25
26					26
27					27
28					28
29					29

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF MARCH.											
CHURCH OF ENGLAND.				AMERICAN CHURCH.							
BEDE, A. D. 735.		SARUM (SALISBURY) USE, A. D. <i>circa</i> 1120.		PRESENT USE, A. D. 1891.		USE, A. D. 1891.					
1	2	S. David. B. C. S. Chad. B. C.	David, Archbishop Menev. Ceddle or Chad, Bp. of Lichfield.					1	2		
3	4							3	4		
5	6	SS. Perpetua and Felicitas. MM.	Perpetua, Maurik. Martyr.					5	6		
7	8							7	8		
9	10	The Forty holy Martyrs.						9	10		
11	12	S. Gregory.	S. Gregory. Pope.	Gregory, Martyr, Bp. of Rome, and Confessor.				11	12		
13	14							13	14		
15	16							15	16		
17	18							17	18		
19	20	S. Cuthbert. S. Benedict.	S. Edward. K. M. S. Cuthbert. B. C. S. Benedict. Abbot.	Edward, King of West Saxons. Benedict, Abbot.				19	20		
21	22							21	22		
23	24							23	24		
25	26	Annunciation of Blessed Virgin Mary.	Annunciation of Our Lady.	Annunciation of B. Virgin Mary. Past.		Annunciation of Virgin Mary.		25	26		
27	28							27	28		
29	30							29	30		
31								31			

On the Dedications of

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF APRIL.										
CHURCH OF ENGLAND.					AMERICAN CHURCH.					
BEDE, A. D. 735.	SARUM (SALISBURY) USE, A. D. cæc. 1350.	PRESENT USE, A. D. 1891.			USE, A. D. 1891.					
1		S. Richard. B. C.	Richard, Bishop of Chichester.							
2		S. Ambrose.	S. Ambrose, Bishop of Milan.							
3										
4										
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COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF MAY.

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF MAY.		
CHURCH OF ENGLAND.		
BEDE, A. D. 735.	SARUM (SALISBURY) USE, A. D. <i>circa</i> 1150.	PRESENT USE, A. D. 1891.
S. Philip.	SS. Philip and James. App. MM. Invention of Holy Cross. SS. Alexander and Eutimius.	S. Philip and S. James, Apostles and Martyrs. Invention of the Cross.
Invention of the Cross. S. S. Victor. { Alexander and his Companions.	S. John ante Port. Lat. S. John of Beverley. Translation of S. Nicolas. B. SS. Gordian and Epimachus. MM.	S. John Evangelist ante Port. Lat.
S. Gordian.	SS. Nereus, Achilles, and Pancras. MM.	
S. Pancras.		
S. Isidore.		
S. Pudentiana. S. Basil.	S. Dunstan. Abp. C. S. Potentiana. V. M.	Dunstan, Archbishop of Canterbury.
S. Urban.	S. Aldhelm. B. C. S. Urban. S. Augustine, Apostle of England. B. C. S. German. B. C.	Augustine, first Archbishop of Can- terbury. Priest. King Charles II., Nat. and Rest.
S. Felix. S. Petronilla.	S. Petronilla. V. not M.	

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF JULY.				
CHURCH OF ENGLAND.			AMERICAN CHURCH.	
	REDE, A. D. 735.	SARUM (SALISBURY) USE, A. D. <i>circa</i> 1350.	PRESENT USE, A. D. 1891.	USE, A. D. 1891.
1				
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31				
	SS. Processus and Martiniana.	Visitation of Blessed Virgin Mary. Trans. of S. Martin. Trans. of S. Thomas of Canterbury. Seven Brothers. MM. Trans. of S. Benedict. Ab.	Visitation of the Blessed Virgin Mary. Translation of S. Martin, Bishop and Confessor.	
	The Seven Brethren.			
	S. Cyricus.	Trans. of S. Swithun, B. C., and his Trans. of S. Osmund. B. C. S. Kenelm. K. M. S. Arnulph. B. M.	Swithun, Bishop of Winchester, Translation.	
	S. James, brother of John.	Companions. S. Margaret. V. M. S. Praxedes. V. M. S. Mary Magdalen. S. Apollonaris. M. S. Christina. V. M. S. James. Ap. S. Anne. n. V. n. M. Seven Holy Sleepers. MM. S. Sampson. B. C. (Beatrice. MM. SS. Felix, Simplicius, Faustus, and SS. Abdon and Sennes. MM. S. German. B. C.	Margaret, Virgin and Martyr, Antioch. S. Mary Magdalen. S. James, Quosile & Martyr. S. Anne, Mother to Blessed Virgin Mary.	S. James.
	Inus, and Beatrice. SS. Felix, Simplicius, Faustina and Sennes.			

On the Dedications of

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF AUGUST.		
CHURCH OF ENGLAND.		
BIDE, A. D. 735.	SARUM (SALISBURY) USE, A. D. <i>circa</i> 1390.	PRESENT USE, A. D. 1891.
The Maccabees. S. Stephen, Pontiff.	S. Peter's Chains. S. Stephen. Pope. M. Proto-Martyr, Invention of S. Stephen, and his Companion. S. Oswald. K. M. Mary of Snows. [?] Transfiguration of Our Lord. Holy Name of JESUS.	Lammas Day.
SS. Xystus, Felicianus, and Agapetus.	S. Ciriacus and his Companions. MM. S. Romanus. M. S. Laurence. M. S. Tiburtius. M.	Transfiguration of Our Lord. Name of JESUS.
S. Laurence. S. Tiburtius.	S. Hippolytus and his Companions. S. Eusebius. Presb. Assumption of Blessed Virgin Mary.	S. Laurence, Archdeacon of Rome and Martyr.
Assumption of S. Mary.		
S. Agapetus.	S. Agapetus. M. S. Magna. M.	
S. Timothy.	SS. Thomas and Apollina. MM. S. Bartholomew. Ap. S. Audenus.	
S. Bartholomew.		
S. Augustine. Passion of S. John Baptist.	S. Rufus. M. B. S. Hermes. S. Augustine. Beheading of S. John Baptist. SS. Felix and Adauctus. S. Cuthburga. V. not M.	S. Bartholomew, Apostle and Martyr. Fast. [Confessor and Doctor. S. Augustine, Bishop of Hippo, Beheading of S. John Baptist.

AMERICAN CHURCH.

USE, A. D. 1891.

Transfiguration of Christ.

S. Bartholomew.

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF SEPTEMBER.

CHURCH OF ENGLAND.				AMERICAN CHURCH.	
REBE, A. D. 735	SARUM (SALISBURY) USE, A. D. 1190.	PRESENT USE, A. D. 1891.	USE, A. D. 1891.		
1					1
2					2
3					3
4					4
5					5
6					6
7	Nativity of S. Mary.				7
8					8
9					9
10					10
11					11
12					12
13					13
14					14
15					15
16					16
17					17
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COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF OCTOBER.

CHURCH OF ENGLAND.			AMERICAN CHURCH.	
REDE, A. D. 735.	SARDM (SALISBURY) USE, A. D. civ. 1500.	PRESB. USE, A. D. 1891.	USE, A. D. 1891.	
1 S. Remedius.	SS. Remigius, B. C. and his Companion. S. Leodegarius. B. M. S. Thomas of Hereford. B.	Remigius, Bishop of Rheims.	S. Luke the Evangelist.	1
2 "Passio duorum Henveddorum."	S. Faith. V. M.	Faith, Virgin and Martyr.		2
3	SS. Marcus, Marcellinus, and Apuleus. M. M.	S. Denys, Areop. (?) Bishop and Martyr.		3
4	S. Denys and his Comp. M. M.	Translation of King Edward. Confessor.		4
5	S. Gereon and his Comp. M. M.	Etheldreda, Virgin.		5
6	S. Nicholas and his Comp. M. M.	S. Luke, Evangelist.		6
7	Trans. of S. Edward. K. C.	Crispin, Martyr.		7
8	S. Calixtus. Pope. M.	S. Simon and S. Jude, Apostles and Martyrs.		8
9	S. Wulfstan. B. C.	Fast.		9
10	S. Michael in the Mount Tomb.	Fast.		10
11	Trans. of S. Etheldreda. V. not M.	Fast.		11
12	S. Luke. Ev. S. Justus.	Fast.		12
13	S. Frideswide. V. not M.	Fast.		13
14	11,000 Virgins.	Fast.		14
15	S. Romanus. Abp. C.	Fast.		15
16	SS. Crispin and Crispinian, M. M., and S. John of Beverley.	Fast.		16
17	SS. Simon and Jude. App.	Fast.		17
18	S. Quintin. M.	Fast.		18
19				19
20				20
21				21
22				22
23				23
24				24
25				25
26				26
27				27
28				28
29				29
30				30
31				31

COMPARATIVE VIEW OF CALENDARS FOR THE MONTH OF NOVEMBER.					
	CHURCH OF ENGLAND.			AMERICAN CHURCH.	
	BEDE, A. D. 735.	SARUM (SALISBURY) USE, A. D. <i>circa</i> 1350.	PRESENT USE, A. D. 1891.	USE, A. D. 1891.	
1		All Saints.	All Saints' Day.	All Saints' Day.	1
2		Commem. of All Souls.			2
3		S. Winifred. V. M.			3
4					4
5		S. Leonard. Ab. C.	Papists' Conspiracy.		5
6		Four Crowned Martyrs.	Leonard, Confessor.		6
7		S. Theodorus. M.			7
8	The four Crowned Saints.				8
9		S. Martin. B. C. S. Mennas.			9
10			S. Martin, Bishop and Confessor.		10
11		S. Britius. B. C.	Britius, Bishop.		11
12		Translation of S. Erconwald. B. C.			12
13		S. Machutus. B. C.	Machutus, Bishop.		13
14		S. Edmund. Abp. of Canterbury.			14
15		S. Hugh. B. C.	Hugh, Bishop of Lincoln.		15
16					16
17					17
18					18
19		S. Edmund. K. M.	Edmund, King and Martyr.		19
20					20
21		S. Cecilia. V. M.	Cecilia, Virgin and Martyr.		21
22		S. Clement. Pope. M.	S. Clement, I. Bishop of Rome and Martyr.		22
23		S. Chrysogonus. M.			23
24		S. Katharine. V. M.	Katharine, Virgin and Martyr.		24
25		S. Linus. Pope. M.			25
26					26
27					27
28					28
29	S. Saturninus.	SS. Saturninus and Sisinus. MM.	S. Andrew, Apostle and Martyr.	S. Andrew.	29
30	S. Andrew.	S. Andrew. Ap.			30

Here follows an alphabetical list of persons, events, feast-days, etc., commemorated in the calendar of Bede, and in the Sarum, Anglican, and American calendars, already given :¹—

- S. Abdon, Martyr.
- S. Achilles, Martyr.
- S. Adanctus, Martyr.
- S. Agapetus, Martyr.
- S. Agatha, Sicilian Virgin and Martyr.
- S. Agnes, Roman Virgin and Martyr.
- S. Agnes, Roman Virgin and Martyr. [In 2d place.²]
- S. Alban, Martyr.

¹ These abbreviations occur in the table of comparative calendars :—	MM. — Martyrs.
A. or Ab. — Abbot.	n. V. n. M. — neither Virgin nor Martyr.
Abb. — Abbess.	Oct. — Octave.
Abp. or Archbp. — Archbishop.	P. — Pope.
Arch. — Archangel.	Presb. — Presbyter.
Ap. — Apostle.	Pr. — Priest.
App. — Apostles.	Proto. M. — Proto-martyr.
B. — Bishop.	Q. or Qu. — Queen.
B. V. M. — Blessed Virgin Mary.	Trans. — Translation [of the relics or reinterment of remains of].
C. or Conf. — Confessor.	V. — Virgin.
Dep. — Deposition.	VV. — Virgins.
D. Doct. — Doctor of the Church.	V. M. — Virgin and Martyr.
Emp. — Emperor.	VV. MM. — Virgins and Martyrs.
Ev. — Evangelist.	V. not M. — Virgin not Martyr.
H. — Hermit.	W. Wid. — Widow.
Invent. — Invention [finding of].	² In 2d place. A second feast commemorating S. Agnes' supernatural appearance to her family.
K. — King.	
M. — Martyr.	

- S. Aldhelm, Bishop and Confessor.
- S. Alexander.¹
- All Saints' Day.
- All Souls, Commemoration of.
- S. Alphege, Archbishop of Canterbury and Martyr.
- S. Amandus, Bishop and Confessor.
- S. Ambrose, Bishop of Milan.
- S. Andrew, Apostle and Martyr.
- S. Anne, Mother to Blessed Virgin Mary.
- Annunciation of Blessed Virgin Mary.
- S. Anthony.
- S. Apolīna, Martyr.
- S. Apollonaris, Martyr.
- S. Apuleus, Martyr.
- S. Arnulph, Bishop and Martyr.
- Ascension of Our Lord.
- Assumption of Blessed Virgin Mary.
- S. Audoenus.
- S. Augustine, Bishop of Hippo, Confessor and Doctor.
- S. Augustine, first Archbishop of Canterbury (called Apostle of the English), and Confessor.

- S. Barnabas, Apostle and Martyr.
- S. Bartholomew, Apostle and Martyr.
- S. Basil, Bishop and Confessor.
- S. Batildis, Queen and Virgin.
- S. Beatrice, Martyr.
- Venerable Bede, Priest.
- S. Benedict, Abbot.

¹ These names are purposely given exactly as they stand in the calendars.

- S. Benedict, Abbot, Translation of.
- S. Bertinus, Abbot and Confessor.
- S. Blasius, Bishop and Martyr.
- S. Blastus.
- S. Boniface, Bishop of Mentz, and Martyr.
- S. Brigid, Virgin.
- S. Britius, Bishop and Confessor.

- S. Calixtus, Pope and Martyr.
- S. Cecilia, Virgin and Martyr.
- S. Cedde, see Chad.
- S. Chad, Bishop of Lichfield, and Confessor.
- S. Chad, Bishop of Lichfield, and Confessor, Translation of.
- King Charles's Martyrdom.
- S. Christina, Virgin and Martyr.
- S. Chrysogonus, Martyr.
- Circumcision of Our Lord.
- S. Ciriacus, Martyr.
- S. Clement, I. Bishop of Rome, and Martyr.
- Conception of the Blessed Virgin Mary.
- S. Cornelius.
- Corpus Christi* (Feast of the Blessed Sacrament).
- S. Cosmas, Martyr.
- S. Crescentia, Martyr.
- S. Crispin, Martyr.
- S. Crispinian, Martyr.
- Cross, Exaltation of Holy.
- Cross, Invention of Holy.
- S. Cuthbert, Bishop and Confessor.
- S. Cuthbert, Bishop and Confessor, Translation of.
- S. Cuthburga, Virgin.
- S. Cyprian, Archbishop of Carthage, and Martyr.
- S. Cyricus.

- S. Damasus.
- S. Damian, Martyr.
- S. David, Archbishop of Menevia, and Confessor.
- S. Denys, Bishop and Martyr.
- S. Diogenes.
- S. Dionysius.
- S. Dunstan, Archbishop of Canterbury, and Confessor.

Easter (Resurrection of Our Lord).

- S. Edith, Virgin.
- S. Edmund, Archbishop of Canterbury, and Confessor.
- S. Edmund, Archbishop of Canterbury, and Confessor, Translation of.
- S. Edmund, King and Martyr.
- S. Edward, King and Confessor.
- S. Edward, King and Confessor, Translation of.
- S. Edward, King of West Saxons, and Martyr.
- S. Edward, King of West Saxons, and Martyr, Translation of.
- Eleven Thousand Virgins, The.¹
- S. Epimachus, Martyr.
- Epiphany of Our Lord.
- S. Erconwald, Bishop and Confessor.
- S. Erconwald, Bishop and Confessor, Translation of.
- S. Etheldreda, Virgin.
- S. Etheldreda, Virgin, Translation of.
- S. Eugenia.
- S. Enurchus [Evurtius], Bishop of Orleans.

¹ See note on p. 99.

S. Euphemia.

S. Eusebius.

S. Fabian, Bishop of Rome, and Martyr.

S. Faith, Virgin and Martyr.

S. Faustus.

S. Felicianus.

S. Felicissimus.

S. Felicitas, Mauriti. Martyr.

S. Felix, Priest and Martyr.

S. Firminus, Bishop and Confessor.

Forty Holy Martyrs, The.

Four Crowned Martyrs (or Saints), The.

S. Frideswide, Virgin.

S. Genuus.

S. George, Martyr.

S. Gereon, Martyr.

S. German, Bishop and Confessor.

S. Gervas, Martyr.

S. Gildardus, Bishop and Confessor.

S. Giles, Abbot and Confessor.

S. Gordian, Martyr.

S. Gorgonius, Martyr.

S. Gregory (the Great), Bishop of Rome and Confessor.

S. Gregory (the Great), Bishop of Rome and Confessor, Ordination of.

S. Hermes.

S. Hilary of Poitiers, Bishop and Confessor.

S. Hippolytus, Martyr.

S. Hugh, Bishop of Lincoln and Confessor.

S. Hyacinth (Jacinthus), Martyr.

S. Ignatius.

The Holy Innocents, Martyrs.

S. Isidore.

S. Jacinthus, see Hyacinth.

S. James, Apostle and Martyr.

S. James, Apostle and Martyr, Brother of John.

S. Jerome, Priest, Confessor, and Doctor.

S. John, Apostle, Evangelist, and Martyr.

S. John Evangelist, ante Portam Latinam.

S. John Baptist, Beheading of.

S. John Baptist, Conception of.

S. John Baptist, Nativity of.

S. John of Beverley.

S. Jude, Apostle and Martyr.

S. Julian, Bishop and Confessor.

S. Juliana, Virgin and Martyr.

S. Justina, Martyr.

S. Justus.

S. Katherine, Virgin and Martyr.

S. Kenelm, King and Martyr.

S. Lambert, Bishop and Martyr.

Lammas Day (S. Peter's Chains).

S. Lawrence, Archdeacon of Rome, and Martyr.

S. Leo, Pope and Martyr.

S. Leodegarius (Leger), Bishop and Martyr.

S. Leonard, Abbot and Confessor.

S. Linus, Pope and Martyr.

S. Lucian, Priest and Martyr.

S. Lucy, Virgin and Martyr.

S. Luke, Apostle and Evangelist.

Maccabees, The.
 S. Machutus, Bishop and Confessor.
 S. Magnus, Martyr.
 S. Marcellian.
 S. Marcellinus, Martyr.
 S. Marcellus, Pope and Martyr.
 S. Marcus, Martyr.
 S. Margaret, Virgin and Martyr of Antioch.
 S. Mark, Apostle, Evangelist, and Martyr.
 S. Martin, Bishop and Confessor.
 S. Martin, Bishop and Confessor, Translation of.
 S. Martinianus.
 S. Mary Magdalen.
 S. Mary of Snows.¹
 S. Matthew, Apostle, Evangelist, and Martyr.
 S. Matthias, Apostle and Martyr.
 S. Maurice, Martyr.
 S. Maurus, Abbot and Confessor.
 S. Maximus.
 S. Medardus (Medard), Bishop and Confessor.
 S. Mennas.
 S. Michael, Archangel.
 S. Michael in the Mount Tomb.²
 S. Modestus, Martyr.

Name of JESUS, Holy.

Nativity of Our Blessed Lord (Christmas Day).

¹ For an account of the legend to which this title of the Blessed Virgin refers, see the introduction to Jameson's *Legends of the Madonna*. Boston: Houghton, 1891. p. 82. The church of Santa Maria Maggiore on the Esquiline is said to owe its site to this tradition.

² Apparition of S. Michael at Mont Saint Michel in Normandy.

Nativity of the Blessed Virgin Mary.

S. Nereus, Martyr.

S. Nichasius, Martyr.

S. Nicolas, Bishop of Myra in Lycia and Confessor.

S. Nicolas, Bishop of Myra in Lycia and Confessor, Translation of.

S. Nicomede, Roman Priest and Martyr.

*O Sapientia.*¹

S. Osmund, Bishop and Confessor, Deposition of.

S. Osmund, Bishop and Confessor, Translation of.

S. Oswald, King and Martyr.

S. Pancras, Martyr.

Papists' Conspiracy.

"Passio Duorum Heuveddorum."

S. Paul, Apostle and Martyr.

S. Paul, Apostle and Martyr, Commemoration of.

S. Paul, Apostle and Martyr, Conversion of.

S. Paul, the First Hermit.

S. Paulinus.

Pentecost (Whitsunday).

S. Perpetua, Maurit. Martyr.

S. Peter, Apostle and Martyr.

S. Peter's Chains (Lammas).

S. Peter's Chair.

S. Petronilla, Virgin.

S. Philip, Apostle and Martyr.

¹ *O Sapientia* are simply the first two words of the first of seven anthems which were to be sung before the Magnificat at vespers from the sixteenth of December to Christmas Eve. — Maskell's *Monumenta*, vol. iii. p. 187.

S. Potentiana (Pudentiana), Virgin and Martyr.
S. Praxedes, Virgin and Martyr.
S. Primus.
S. Prisca, Roman Virgin and Martyr.
S. Priscus.
S. Processus.
S. Protasius, Martyr.
S. Protus, Martyr.
Purification of the Blessed Virgin Mary. [Candlemas.¹]

S. Quintin, Martyr.

Relics, Feast of.

S. Remigius, Bishop of Rhemes and Confessor.
Resurrection of Our Lord (Easter Day).
S. Richard, Bishop of Chichester and Confessor.
S. Richard, Bishop of Chichester and Confessor,
Translation of.
S. Romanus, Archbishop and Confessor.
S. Romanus, Martyr.
S. Rufus, Martyr.

S. Sampson, Bishop and Confessor.
S. Saturninus, Martyr
S. Scolastica, Virgin.
S. Sebastian, Martyr
S. Sennes, Martyr.

¹ "The feast takes its name from the custom, as old as the seventh century, of carrying lighted candles in procession in memory of Simeon's words at the presentation of the infant, 'a light to lighten the Gentiles, and the glory of thy people Israel.'" — *The Century Dictionary*.

- Seven Brothers, The, Martyrs.
- Seven Holy Sleepers, The, Martyrs.
- Seven Virgins, The.
- S. Simon, Apostle and Martyr.
- S. Simplicius, Martyr.
- S. Sisinius, Martyr.
- S. Stephen, Pope and Martyr.
- S. Stephen, Proto-martyr.
- S. Stephen, Proto-martyr, Invention of.
- S. Sulpicius, Bishop and Confessor.
- S. Swithin (Swithun) Bishop of Winchester, and
Confessor, Translation of.
- S. Sylvester, Bishop of Rome, and Confessor.

- S. Thecla, Virgin.
- S. Theodorus, Martyr.
- S. Thomas, Apostle and Martyr.
- S. Thomas, Archbishop of Canterbury and Martyr.
- S. Thomas, Archbishop of Canterbury and Martyr,
Translation of.
- S. Thomas of Hereford, Bishop.
- S. Tiburtius, Martyr.
- S. Timothy.
- Transfiguration of Our Lord.
- Trinity, Feast of the Holy.

- S. Urban.

- S. Valentine, Bishop and Martyr.
- S. Valerius, Martyr.
- S. Vedastus, Bishop and Confessor.
- S. Victor.
- S. Vincent, Levite. Spanish Deacon and Martyr.
- Visitation of the Blessed Virgin Mary.

S. Vitalis, Martyr.

S. Vitus, Martyr.

Whitsunday (Pentecost).

S. Winifred, Virgin and Martyr.

S. Wulfran, Bishop and Confessor.

S. Wulstan, Bishop and Confessor.

S. Xystus.

The following are saints, who were either associated and commemorated together, or whose festivals fell on the same day. Their names are therefore commonly alluded to together, and sometimes used as double dedications. The word *and* between the names signifies their joint commemoration. When the saints' names are given separately, though on one line, their festivals simply fall on the same date.

SS. Abdon and Sennes, Martyrs.

S. Aldhelm. S. Urban.

S. Alexander and his Companions.

S. Augustine, Bishop. S. Hermes.

S. Bartholomew, Apostle. S. Audoenus.

S. Boniface, Bishop of Mentz and Martyr, and his
Companions, Martyrs.

S. Ciriacus and his Companions, Martyrs.

SS. Cornelius and Cyprian.

SS. Cosmas and Damian, Martyrs.

SS. Crispin and Crispinian, Martyrs. S. John of
Beverley.

SS. Cyprian and Justina, Martyrs.

S. Denys and his Companions, Martyrs.

SS. Diogenes and Blastus.

On the Dedications of

- S. Dunstan. S. Potentiana (Pudentiana).
 S. Edith, Virgin. S. Euphemia.
 SS. Fabian and Sebastian, Martyrs.
 SS. Felix and Adanctus, Martyrs.
 SS. Felix, Simplicius, Faustus, and Beatrice, Mar-
 tyrs.
 S. Gereon and his Companions, Martyrs.
 SS. Gervas and Protasius, Martyrs.
 S. Giles, Abbot. S. Priscus.
 SS. Gordian and Epimachus, Martyrs.
 S. Hippolytus and his Companions, Martyrs.
 SS. John and Paul, Apostles and Martyrs.
 S. Leodegarius (Leger), Bp. and Martyr. S. Thomas
 of Hereford, Bishop.
 S. Lucian and his Companions, Martyrs.
 S. Luke, Evangelist. S. Justus.
 S. Machutus, Bishop and Confessor. S. Martin.
 SS. Marcellian and Mark.
 SS. Marcellinus and Genuus.
 SS. Marcellinus and Peter, Martyrs.
 SS. Marcus and Marcellinus, Martyrs.
 SS. Marcus, Marcellus, and Apuleus, Martyrs.
 S. Martin, Bishop and Confessor. S. Mennas.
 S. Maurice and his Companions, Martyrs.
 SS. Medardus (Medard) and Gildardus, Bishops
 and Confessors.
 S. Michael and All Angels. [Michaelmas.]
 SS. Nereus, Achilles, and Pancras, Martyrs.
 S. Nichasius and his Companions, Martyrs.
 S. Oswald, King and Martyr. S. Mary of Snows.
 SS. Perpetua and Felicitas, Maurit. Martyrs.
 SS. Peter and Paul, Apostles and Martyrs.
 SS. Philip and James, Apostles and Martyrs.
 SS. Primus and Felicianus.

- SS. Processus and Martinianus.
- SS. Protus and Hyacinth (Jacinthus), Martyrs.
- S. Remigius, Bishop of Rhemes and Confessor,
and his Companions.
- SS. Saturnius and Sisinius, Martyrs.
- SS. Simon and Jude, Apostles and Martyrs.
- S. Stephen, Proto-martyr, and his Companions,
Invention of.
- S. Swithin, Bishop of Winchester and Confessor,
and his Companions, Translation of.
- SS. Thomas and Apolina, Martyrs.
- SS. Tiburtius and Valerius, Martyrs.
- SS. Tiburtius, Valerius, and Maximus.
- SS. Vedastus and Amandus, Bishops and Con-
fessors.
- S. Victor. S. Alexander and his Companions.
- SS. Vitus, Modestus, and Crescentia, Martyrs.
- SS. Xystus, Felicissimus, and Agapetus.

There are some names given above, which are not suitable for future use.¹ But one thing is certain; they have at least the merit of good taste, and may be made to have a certain fitness. The writers would be the last to advocate adopting a name merely because it is old. But the dedication of a church should be carefully studied before deciding upon it, and the history of a saint should be in some way

¹ The Eleven Thousand Vir- and martyrs, with V. + V. = 10
gins, for instance, who were the and MM. = thousands; equal-
legendary companions of S. ling S. Ursula and her 10,000
Ursula. This fabulous story is martyrs. This rather too in-
said to have arisen from the genious explanation leaves one
mistake of some copyist, who thousand unfortunate virgins
confused S. Ursula and her still unaccounted for.
companions, VV. MM. = virgins

appropriate to the church which is named in his honour. The men and women commemorated in these various lists were from every walk in life, and their histories will show in many cases a curious appropriateness to the history and circumstances of a parish.

A good example of an appropriate dedication is that of the garrison chapel at Governor's Island, New York, which is called after S. Cornelius, the centurion. A church for colored people in the diocese of Massachusetts is named for S. Augustine of Hippo. A church at Concord, Massachusetts, is for obvious reasons dedicated to the Holy Trinity. We find the same sense of the fitness of things in the name of S. Andrew's Brotherhood, from the example of S. Andrew who first brought his own brother to Christ. Again, in houses of mercy for women the name of S. Mary Magdalene naturally suggests itself; for mortuary guilds, S. Joseph of Arimathæa; for hospitals, S. Luke; for prison chapels, S. Peter's Chains;¹ for seaside chapels, S. Peter, S. Christopher, or S. Nicholas. These are a very few examples from an immense number of instances. And it is for some consideration of this principle that the writers especially plead. Indeed, a knowledge of the patron saints of various trades and callings is helpful in this very instance; and, fantastic as such names are in some particulars, the subject is worth pausing over, for it may induce persons who have the naming of a church to see if they may not find some dedication which will really be appropriate, in touch

¹ The chapel in the Tower of London is named in honour of S. Peter *ad Vincula*.

with the traditions of the Church, and of use in teaching some lesson. A curious list of the patrons of various callings given in the appendix illustrates this point.¹

With the influx of foreign-born persons into the United States the Church is called on to provide, in many instances, separate churches for various nationalities. And there is more than a merely æsthetic reason for supplying these churches with names already familiar to the worshippers: for it has always been the wisdom of the English and American Churches to encourage the national rites, customs, and tradition of other national Catholic churches;² while the Roman Church has done all in her power to blot them out.³ The names therefore of a few of the most popular saints of France, Germany, Spain, Sweden, Italy, and other countries, are supplied for the dedications of churches with congregations of foreign-born persons.

¹ See Appendix C.

² Witness the Archbishop of Canterbury's mission to the Assyrian Christians; also the participation of prelates of the Greek Church in the public services of the Church of England.

³ This opposition is carried out in all sorts of minute ways. An instance of it is to be found in Toledo, where the offices according to the old national rite of Spain are still daily celebrated in the *Capilla Muzarabe* on a foundation made in an independent moment by Cardi-

nal Ximenez. But the little chapel is hard to find, and the service is held with closed doors; vespers according to the Roman rite are sung in the choir of the cathedral, and are arranged to begin at precisely the same hour. The Gallican rite is preserved to some extent in the small Gallican Church in Paris; but is almost extinct in French Roman Catholic churches. The diocese of Milan, however, has successfully retained the Ambrosian liturgy.

Austrian and Hungarian :

S. Florian, S. John Nepomuck, S. Leopold, S. Maurice, S. Stephen, K.

Belgian :

S. Bavon, S. Gudule.

French :

S. Blaise, S. Clotilde, SS. Crespin et Crespinien, S. Denis, S. Geneviève, SS. Gervais et Protais, S. Gilles (or Egidius), S. Hilaire de Poitiers, S. Leonard, S. Louis, S. Lucien de Beauvais, S. Machutus (S. Malo), S. Martin de Tours, S. Remi, S. Sebastien, S. Victor de Marseilles.

German :

S. Boniface, S. Elizabeth, S. Killian, S. Lambert, S. Nicholas, S. Sebald, S. Ursula, S. Waldburga, S. Willibrod.

Irish :

S. Patrick (Patron), S. Adamnan, S. Brandan, S. Bridget, S. Colman, S. Columba, S. Finbar, S. Finian.

Italian :

S. Agata, S. Agnese, S. Ambrogio, S. Apollinare, S. Benedetto, S. Cecilia, S. Clemente, S. Ignazio, S. Lorenzo, S. Lucia, S. Luciano, S. Perpetua, S. Petronio, S. Prisca, S. Sylvestro.

Russian :

S. Alexander Newski, S. Anastasia, S. Basil, S. Cyril, S. Euphemia, S. George of Russia, S. John Chrysostom, S. Nicholas, S. Pantaleon, S. Phocas, S. Polycarp, S. Thekla.

Scotch :

S. Andrew (Patron), S. Columba, S. Cuthbert, S. David, S. Drostan, S. Magnus, S. Margaret, S. Mungo, S. Ninian, S. Serf (Servanus).

Spanish :

Santiago (Patron), S. Clara, S. Domingo, S. Eulalia, S. Ildefonso, S. Inez, S. Isabel, S. Isidro, SS. Justina y Ruffina, S. Leander, S. Leocadia, S. Lorenzo, S. Vicente. Santa Cruz and Santa Fé are also popular Spanish dedications.

Swedish :

S. Ansgarius, S. Birgitta, S. Botvid, S. Catharine, S. David, S. Eric, S. Eskil, S. Jakob, S. Lars, S. Nicolaus, S. Olof, S. Sigfrid.

Welsh and Cornish :

S. David (Patron), S. Kentigern (Mungo), S. Levan, S. Modoc, S. Petroc, S. Piran, S. Samson, S. Teilo, S. Winifred.

It may also be useful to add the names of

The Latin Fathers :

S. Ambrose, S. Augustine, S. Gregory, S. Jerome.

The Greek Fathers :

S. Athanasius, S. Basil, S. Cyril, S. Gregory Nazianzen, S. John Chrysostom.

The Warrior Saints :

S. Adrian, S. Eustace, S. Florian, S. George, S. Hippolytus, S. Longinus, S. Maurice, S. Quirinus, S. Sebastian, S. Theodore, S. Victor.

The Virgin Saints :

S. Agnes,¹ S. Agatha, S. Apollonia, S. Barbara,

¹ "In the constitution of the Synod of Worcester, in A. D. 1240, there is an injunction that women shall abstain from all servile work on the feasts of SS. Agnes, Margaret, Lucy, and Agatha. . . . Next to the Blessed Virgin Mary, the Evangelists, and the Apostles, there is no saint whose effigy is older, being found in the early part of the third century." Trinity parish, New York, has just dedicated a chapel in honour of S. Agnes, and the cathedral schools at Albany are so named.

S. Catherine, S. Cecilia, S. Dorothea, S. Euphemia, S. Lucia, S. Margaret, S. Prisca, S. Thecla, S. Ursula.

The Penitents :

S. Mary Magdalene, S. Mary of Egypt, S. Pelagia, and S. Thais.

Other lists having special relation to orphanages, guilds, confraternities, and other societies might be made, but names appropriate to them will readily suggest themselves.

There remains to be said a word on the titular or patronal festival of churches,—days devoted to the memory of the event, doctrine, or saint, after whom the church is called. This festival is sometimes spoken of as the feast of the dedication of a church. But this is incorrect, for the feast of the dedication is the anniversary of its dedication or consecration.¹ And (unless the saint's day was that of its consecration also) the titular or patronal festival is an entirely separate occasion. Of the two days, the feast of the dedication takes the precedence, but both are equal to the greatest festivals in ritual importance.² Ac-

¹ "The day of consecration was in many churches solemnly kept and observed among their anniversary festivals. For Sozomen gives us this account of the dedication of the church of Jerusalem, that in the memory of it they held a yearly festival which lasted eight days together, during which time both they of the church and all strangers, which flocked together in abundance, held eccle-

siastical assemblies and met together for Divine service."—Bingham's *Ecclesiastical Antiquities*. Book viii. chap. ix.

² "In the north of England, and especially in Yorkshire, the Sunday within the Octave of the Patron, or Wake Saint, is called after his name. Thus, at Ripon, *Wilfrid Sunday* is a very great holiday."—Neale's *Essays on Liturgiology*, etc., p. 526.

cording to the Sarum calendar the feast of the patron and of the dedication of a particular church ranked as feasts of the first class together with Christmas, Epiphany, Easter, Ascension, Pentecost, and the Assumption. It may be made an occasion for the reunion of members and friends of the parish,¹ and may be of practical importance in the continuing and strengthening of its work, in the preaching of sermons reviewing what has been accomplished by priest and people, or in the beginning of new ventures of faith. A hearty service, a short address on the life and example of the saint whose name is given to the church,² with such lessons from it as serve for the exigencies of the hour, a bidding prayer commemorating the founders and benefactors of the

¹ The titular or patronal festivals of many old English churches are commemorated in a secular manner by fairs held on the festival, although the remembrance of the religious significance of the day may have disappeared in the popular mind. Rothbury Fair occurs on All Saints' day, — All Saints being the dedication of Rothbury church. Morpeth (church, S. Mary) has a fair on Lady-day; Stanhope (church, S. Thomas) has a fair on S. Thomas's day. See Gregory's *Dedication Names of Ancient Churches in the Counties of Durham and Northumberland*.

"Gregory the Great seems to have added a new custom

here in England, which was, that on the annual feast of the dedication, the people might build themselves booths round about the church, and there feast and entertain themselves with eating and drinking, in lieu of their ancient sacrifices while they were heathens. . . . And from this custom, it is more than probable, came our wakes, which are still observed in some places, as the remains of those feasts of dedication of particular churches." Bingham's *Ecclesiastical Antiquities*. Book viii. chap. ix.

² See Appendix D. — Bibliographical note on Lives of the Saints in popular form.

church,¹ and a celebration of the Holy Eucharist, with some gathering of the people after it, make a day whose annual recurrence renews old ties and preserves corporate parish life.

"But in these cases, as every church is to be sparing in the number of days, so also should she be temperate in her injunctions; not imposing them but upon voluntary and unbusied persons, without snare or burden. But the Holyday is best kept by giving God thanks for the excellent persons, Apostles or Martyrs, we then remember; and by imitating their lives: this all may do; and they that can also keep

¹ There is a propriety in asking the prayers of a congregation in a church founded by an individual, for that founder; and the name and a request for prayers in behalf of the person in whose memory a church is built is sometimes placed in a memorial church.

A bidding prayer is a prayer before the sermon, said by the priest, in which the people are bidden to pray for the Church Catholic, its bishops and clergy, their civil rulers, the schools, hospitals, and charities of their town, and the priests, founders, benefactors, and parishioners of their own church, etc., with a commemoration of the faithful departed; always ending with the Lord's Prayer, said by priest and people together. A specimen of a bidding prayer as now used in Salisbury Ca-

thedral at the annual commemoration of benefactors is given in Appendix E. Maskell, in his *Monumenta Ritualia Ecclesie Anglicanae* (second edition), vol. iii, p. 400 *et seq.*, gives "The Form of Bidding the Bedes (*i. e.*, praying the prayers) anciently used in the cathedral church of the diocese of Salisbury." The term "bedesman" occasionally met with signifies one who prays for another. Bede-roll is a term for the list of persons and things prayed for in a bidding prayer. In his introduction to the office alluded to (p. 380) he says: "As regards forms of bidding prayer, I would refer the reader to a little volume published in Oxford about forty years ago, under that title, in which he will find a large collection of them of various dates from the

the solemnity, must do that too, when it is publicly enjoined.”¹

Offices for such days, not already provided for by the Book of Common Prayer, may be annually licensed by the bishop of a diocese, and a specimen of such an office is given on a later page.²

This investigation on the dedications of American churches presents to the writers’ minds the following result:—

First: That no attempt at system, appropriateness, or variety in dedication is observed in the dedi-

fourteenth century down to the present time. These have been obtained by much research from very curious sources, and an useful introduction is prefixed by the editor, . . . the late Rev. H. O. Coxe, Bodley’s librarian.” Maskell adds that other forms have been printed by Canon Simmons, with valuable notes, in the appendix to a work which he has edited for the Early English Text Society.

Bidding prayers were ordered to be continued after Henry VIII. had thrown off the Papal supremacy. They are now in use chiefly in English cathedral and collegiate churches; and in some Church colleges and schools in the United States.

“A very general custom,” says Maskell, “to be traced up to Anglo-Saxon times, prevailed

in the middle ages, of sending from one cathedral or monastery to others throughout England, the name of any great ecclesiastic recently dead, to be entered on the list of persons to be prayed for in the community to which it was sent. The bearer sometimes visited every county or diocese in England: and, as he went on, added to a roll which he carried with him the consent of the monastery or church which admitted the name of the deceased. It is hardly probable that there was ever any refusal. Some few of these old rolls still exist. One among the manuscripts of Durham is thirteen yards in length.”

¹ Taylor’s *Holy Living*, chap. i. sec. vi. 9.

² See Appendices E and G.

cations of American churches; which are often sentimental, fanciful, and unmeaning.

Second: That the common use of the English Church furnishes the best *guide in taste* for American dedications.

Third: That the saints and events commemorated in the calendar of the Book of Common Prayer is the first *source* from which to draw dedications for the churches of a diocese; that the present calendar of the Church of England is the next source for dedications; and that, seeing this to be compiled on arbitrary principles, *the continuous commemorations of the Church as generally shown by the chief calendars of the Church of England together with that of the Church in the United States furnish the best source from which to derive dedications in future.*

Fourth: That, until some system of canonization is adopted by the American Church or Churches in communion with her,¹ dedications should be confined to saints canonized previous to the liberation of the Church of England from the Roman obedience.

Fifth: That a study of the lives of the saints will enable us to choose many appropriate dedications,

¹ And here it may be said that many of the saints now commemorated by the calendars of Bede and of the "illustrious Church of Sarum," although familiar to the men of that day, are now scarcely more than names to us. This is true of some of the saints in the present calendar of the English Church. Thus the names of minor saints still familiar to us will in like manner become archaic to future generations; and there is no doubt but that, as the years go on, the Church of England will be forced to begin some system of canonization. A moment's thought will show the advantages which the Roman communion will have over the English Church in honouring a *continuous* line of holy persons, if

adapted to the varying conditions of each church and parish.

It may be said by some readers, that although this subject has a certain antiquarian interest, it is without bearing on the interests of the Church of the present day; and, therefore, the time and trouble which have been given to collecting this information might have been devoted to more worthy aims. There are also some persons, even within the Catholic Church, who would like to waive out of existence the remembrance of all the religious experience of the past. "Of what use is it," they say, "to preserve the memories of a company of early and mediæval saints? We are so much more enlightened now. Let us have done with all that ascetism." And these are the persons whom, "if they are conscientious enough not to trifle with the facts, as they look back on them from the luxurious self-indulgence of modern Christianity, . . . either revile the superstition or pity the ignorance which made such large mistakes on the nature of religion, and, loud in their denunciations of priestcraft and of

the Church of England refuses to advance beyond the date of her emancipation from Roman aggression.

The method of canonization would necessarily be less elaborate than that of Rome. Some plan would be a safe one which, by allowing a long period of time to pass before canonization was proposed, guarded against too ready enthusiasm; and, by re-


quiring the assent of the Episcopate, would be authoritative. In that case bishops, priests, or laymen, like Bishop Ken, George Herbert, and Nicholas Ferrar, need no longer remain uncommemorated, but might be remembered as S. George of Bemerton, S. Thomas of Bath, and S. Nicholas of Little Gidding.

lying wonders, they point their moral with pictures of the ambition of mediæval prelacy or the scandals of the annals of the papacy. For the inner life of all those millions of immortal souls who were struggling, with such good or bad success as was given them, to carry Christ's cross along their journey through life, they set it by, pass it over, dismiss it out of history, with some poor commonplace simper of sorrow or of scorn. It will not do. Mankind have not been so long on this planet altogether that we can allow so large a chasm to be scooped out of their spiritual existence."¹ The life of the saints and ascetics — the life which in many cases produced that saintly character — in the words of the author just quoted, "is not to be slurred over with indolent generalities, with unmeaning talk of superstition, of the twilight of the understanding, of barbarism, and of nursery credulity; it is matter for the philosophy of history, if the philosophy has yet been born which can deal with it; one of the solid, experienced facts in the story of mankind which must be accepted and considered with that respectful deference which all facts claim of their several sciences, and which will certainly not disclose its meaning (supposing it to have a meaning), except to reverence, to sympathy, to love. We must remember that the men who . . . practised these austerities were the same men who composed our liturgies, who built our churches and our cathedrals."

Bearing this in mind the writers have felt that the whole subject may be considered from a higher

¹ Froude's *Short Studies on* London: Longmans. 1867.
Great Subjects. First Series. Vol. ii. p. 220.

standpoint than that of antiquarian interest, or the spirit of utilitarianism by which the value of everything is measured at the present day. It is indeed true that the comparative number of times which a church is dedicated in honour of any particular saint is of very little importance. But if we consider what the Church is, how she embraces not alone the living, but also the dead, and if we call to mind the magnificent examples of fortitude, of heroism and self-denial, which the familiar names of the greater saints recall to us; is it not true that by studying the lives of those lesser saints who seem to us almost mythical personages, we may find just as splendid examples for imitation? "When Christian the Pilgrim, in his progress toward the Celestial City, halted by the highway-side at the Palace of which the name was Beautiful, he was told that 'he should not depart till they had shown him the Rarities of that place. And first they had him into the Study, where they showed him Records of the greatest Antiquity:' in which was 'the Pedigree of the Lord of the Hill, the Son of the Ancient of Days.' 'Here also was more fully recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days nor decays of Nature be dissolved. Then they read to him some of the worthy Acts that some of his Servants had done; as how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the Aliens.'



"The Acta Sanctorum," Stanley continues, "were literally, as a great French historian¹ has observed, the only light, moral and intellectual, of the centuries from the seventh to the ninth, which may without exaggeration be called 'the dark ages.' . . . We have to be on our guard against the proverbial exaggerations of biographers;² we have to disentangle fable and legend from truth and fact. But the profit is worth the risk; the work will be its own reward. . . . Such biographies are the common, perhaps the only common, literature alike of rich and poor. . . . However cold the response of mankind has been to

¹ Guizot.

² Kingsley, speaking of the earlier biographies of the saints, says: "Against one modern mistake the reader must be warned; the theory, namely, that these biographies were written as religious romances; edifying, but not historical; to be admired, but not believed. There is not the slightest evidence that such was the case. The lives of these, and most other saints . . . were written by men who believed the stories themselves, after such inquiry into the facts as they deemed necessary; who knew that others would believe them, and who intended that they should do so; and the stories were believed accordingly, and taken as matter of fact for the most practical purposes by the whole of Christendom. The forging of miracles, like the forging of

charters, for the honour of a particular shrine or the advantage of a particular monastery, belongs to a much later and much worse age; and, whatsoever we may think of the taste of the authors of these lives, or of their faculty of judging of evidence, we must at least give them credit for being earnest men, incapable of what would have been in their eyes, and ought to be in ours, not merely falsehood but impiety. Let the reader be sure of this — that these documents would not have exercised their enormous influence on the human mind, had there not been in them, under whatever accidents of credulity, and even absurdity, an element of sincerity, virtue, and nobility." — Introduction to Kingsley's *Hermits*. London: Macmillan. p. 19.

other portions of ecclesiastical story, this has always commanded a reverential, even an excessive attention.”¹

“Wherever church was founded, or soil was consecrated for the long resting-place of those who had died in the faith; wherever the sweet bells of convent or of monastery were heard in the evening air, charming the unquiet world to rest and remembrance of God, there dwelt the memory of some apostle who had laid the first stone, there was the sepulchre of some martyr whose relics reposed beneath the altar, of some confessor who had suffered there for his Master’s sake, of some holy ascetic who in silent self-chosen austerity had woven a ladder there of prayer and penance, on which the angels of God were believed to have ascended and descended. It is not a phenomenon of an age or of a century; it is characteristic of the history of Christianity. From the time when the first preachers of the faith passed out from their homes by that quiet Galilean lake, to go to and fro over the earth, and did their mighty work, and at last disappeared and were not any more seen, these sacred legends began to grow. . . .

“Love for their holy men, and a thirst to know about them, produced the histories; and love unconsciously working gave them the best for which they could have wished. The boy at school at the monastery, the young monk disciplining himself as yet with difficulty under the austerities to which he had devoted himself, the old one halting on toward the

¹ Stanley’s *History of the ecclesiastical History*. London: *Eastern Church*. Introductory Murray. 1861. pp. 27, 28. chapter on *The Province of Ec-*

close of his pilgrimage,—all of them had before their eyes, in the legend of the patron saint, a personal realization of all they were trying after; leading them on, beckoning to them, and pointing, as they stumbled among their difficulties, to the marks which his own footsteps had left as he had trod that hard path before them. It was as if the Church was forever saying to them:—‘You have doubts and fears, and trials and temptations, outward and inward; you have sinned, perhaps, and feel the burden of your sin. Here was one who, like you, *in this very spot*, under the same sky, treading the same soil, among the same hills and woods and rocks and rivers, was tried like you, tempted like you, sinned like you; but here he prayed, and persevered, and did penance, and washed out his sins; he fought the fight, he vanquished the Evil One, he triumphed, and now he reigns a saint with Christ in heaven. The same ground which yields you your food, once supplied him; he breathed, and lived, and felt, and died *here*; and now, from his throne in the sky he is still looking lovingly down on his children, making intercession for you that you may have grace to follow him, that by-and-by he may himself offer you at God’s throne as his own.’ It is impossible to measure the influence which a personal reality of this kind must have exercised on the mind, thus daily and hourly impressed upon it through a life; there is nothing vague any more, no abstract excellences to strain after; all is distinct, personal, palpable. It is no dream. . . . Daily some incident of his story is read aloud or spoken of or preached upon. In quaint, beautiful forms it lives in light in the long chapel windows; and in the summer matins his figure,

lighted up in splendour, gleams down on the congregation as they pray, or streams in mysterious tints along the pavement, clad as it seems in soft celestial glory, and shining as he shines in heaven.”¹

“Our gracious God,” says an old and unknown writer,² “provided some speciall Saintes in all sexes and estates, in all professions and callings, whereby all other of the same condition or qualitie, may learne the power of gods grace, the force of faith, the abilitie of charitie, when in the weakest sex, the youngest yeares, and in the greatest difficulties, as of kinglie honours, of princelie pleasures, of roiall riches, of youthfull concupiscence, of danger of dysgrace, povertie, penurie, and death itself, they produce such potent effects, as to glorie in worldlie contempt, to choose povertie for the greatest riches, obedience for Christs sake above any authoritie to command, spirituall solitarines before any pleasant temporall companie, payne for pleasure, fasting for feasting, penance for pastime. . . . By such greate lightes in moste ages, or at leaste by their memorable acts and lives mercifullie conserved in moste contries, hath god used graciouslie to open the eyes and awake the drousines of his slacke people, to checke their coldenes, to admonish their dull desires, that when they shall see or reade how camells have putt of their greate bunches, and passed

¹ Froude's *Short Studies on Great Subjects*. First Series. Vol. ii. p. 219.

² *The Lives of Women Saints of our Contrie of England, etc.* London: Early English Text Society. 1886. pp. 2, 3. The in-

terchangeable use of v and u has been modernized in this passage. The other peculiarities of spelling and capitalization have been scrupulously followed.

through the needles eye of Christs narrow way, that is Princes and Potentates of the worlde have contemned so greate riches and honours for Christs love and imitation, and when they shall beholde fraile women to have taken up so weightie and greate Crosses, and to have carried them so cheerfullie albeit deyntilie bredd and brought up, and invited by the world to excellent advancements glorie and delightes; yet neglecting them all to follow Christ; how many may be confounded that for onelie mam-mocks and scrappes in comparison, neglect to serve God or forgoe his service?"

Furthermore, a study of the lives of the saints reminds us of the historic continuity throughout the ages of that divinely appointed and unchanging, though visible and earthly society, the One, Holy, Catholic and Apostolic Church, the Communion of Saints. In no century has she been without her great names; all should be remembered; none forgot. And we with this mind, utterly unworthy, yet through the goodness of God having our lot in her — turning from the dry bones of statistics, antiquarian research, or the traditions of ecclesiological taste — may be led to say with Henry Vaughn:—

"God's Saints are shining lights: who stays
 Here long must passe
 O'er dark hills, swift streames, and steep ways
 As smooth as glasse;
 But these all night,
 Like Candles, shed
 Their beams, and light
 Us into Bed.

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" They are indeed our Pillar-fires,
 Seen as we go ;
They are that Citie's shining spires
 We travell to.
 A sword-like gleame
 Kept man from sinne
 First *Out* ; This beame
 Will guide him In."

Optimum vix satis



Gaudeo






Appendix

Appendix A. — *Use of the Divine Name in Dedications.* A Letter to *The Guardian*. London : September 3, 1890.

To the Editor of *The Guardian* :—

Will you allow me through your columns to protest against the too frequent custom of giving the Divine name to churches, as leading unintentionally yet inevitably to irreverence ? It is indeed unavoidable. In the process of building, the workmen's expressions are painful to hear — When we have done roofing-in Emmanuel, and so forth. In connection with bazaars, and the decorating of churches, the Divine name is used with unconscious irreverence, but in a manner most painful — one may indeed say, profane. You have a S. Saviour's Guild, a football club is formed, there are notices of matches "Emmanuel v. S. Saviour," then may be heard the cries on the ground for the one side or the other. If a district is formed, you may have an Emmanuel sewerage scheme placarded on the walls. Streets and lanes are called by the Divine name — Jesus lane in Cambridge, for example. An angry laundress scolds because "those Trinity surplices" are not well ironed. It is true yet painful even to write of, and we should be careful not to extend the evil. How different the spirit of reverence among the Jews, which did not allow them to write the sacred name Jehovah.

Cambridge with its colleges gives us instances that will occur to all of expressions and cries, especially on the river bank, that sound too profane to write. Habituated to these



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by long use, reverend divines will run along the river side and join with the shouting throng; yet the same men, returning to their country parishes, will be deeply grieved and earnest in their protests against the profanity, much less profane, of the cries of the Salvation Army. How perplexed and amazed must some servant oft have been waiting on two young curates, or it might have been older men, to hear in passing to and fro such expressions as "a Jesus coach," "Emmanuel bumped Christ's near the plough," "Jesus ran away from Trinity," and the like:—

"Oh wad some power the giftie gie us,
To see oursel's as others see us!"

If you kindly give space to my letter, and it serves only to make men more careful not to use expressions where they may be misunderstood and give offence, it will not have been written in vain; but chiefly would I contend that the custom of giving the Divine name to churches or to colleges leads inevitably, though unintentionally, to its irreverent and profane use, and should therefore be avoided. It is a custom, an old one I allow,¹ but one more to be honoured in the breach than in the observance.

T. BIRKETT.

¹ For churches, it is a modern rather than an ancient custom.

Appendix B. — On the Consecration of Churches, with mention of an early Dedication. From *The Polity of the Christian Church, of Early, Mediæval, and Modern Times*, by Alexius Aurelius Pelliccia. Translated from the Latin by Rev. J. C. Bellett. London: Masters. 1883. Book ii. chap. ii. pp. 146, 147.

"In accordance with a custom which was of the remotest antiquity, and which was universally adopted, the Bishops of the Christian Church have been accustomed, more especially since the fourth century, to consecrate with a special service and ritual those buildings which had been reared for the worship of God. For as the heathen temples of the Pagans were consecrated by a priest, and were therefore called *Fana*, because, as Varro says, in consecrating them the priests spoke [*fati sunt*] words of consecration [*fana, quod fando consecrantur*," — Fest. p. 93,] so Christians when carrying on the worship of the one, true, great and good God, naturally thought that temples should be dedicated to Him with a certain solemn ritual. Besides those testimonies from the Fathers to which we have referred, there is extant a remarkable monument on a stone of the fourth century recording such a dedication: this stone was first brought to light by Fulvius Ursinus, and it seems very appropriate to our present subject to introduce it in this place to the notice of our readers: —

T. I. X. N. EGO DAMASI
VS. VRB ROME EPS AN
C DOMV. CONSECRAMI
. . . . N. R. Q. S. M. S. PA. S. PE.

i. e., "Titulus in Christi nomine. Ego Damasius urbis Romae Episcopus hanc Domum consecravi. . . . S. Paul, S. Petr." ["Titulus in the name of Christ. I, Damasius, Bishop of the city of Rome, have consecrated this house to S. Paul and S. Peter."] This is the interpretation

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of Bianchini, who has not attempted to explain the meaning of those other letters in the inscription which are marked by full stops.

“But on the reverse side of this stone another inscription is legible:—

[Hic re] QVIESCIT CAPVT
SCI CRESCENTINI M
ET RELIQVIE S. SVPANT.

[Here rests the head of S. Crescentinus, the Martyr, and the relics of S. Supantius.]

“From these inscriptions we draw two inferences, first, that from as early a period as the beginning of the fourth century the dedication of a church was called its consecration, that it was performed by the Pontiff, and attested by a marble monument; and in the second place we infer, that in the consecration of tituli or churches, the relics of martyrs were usually deposited there, a custom which by an unbroken tradition the Church keeps up even to our own times.

“But ever since the fourth century it became the custom for Bishops when they consecrated a church, to invite the neighbouring Prelates to be present, that they might perform the ceremony of its dedication with a greater solemnity of ritual. . . . The Consecration Service is from ancient times followed by the Offering of the Sacrifice, . . . as we know from the testimony of S. Paulinus in the fourth century. The consecration of temples was by the later Greeks called *ἐγκαίνιον* — encoenium, and by this name the annual festival day of the consecration is called: for from the most ancient times the anniversary of the day of its consecration has been observed in every church with great solemnity.”

Appendix C.—Patron Saints of Various Callings.
 From *Emblems of Saints : By Which They are Distinguished in Works of Art.* By the late Very Rev. F. C. Husenbeth, D. D., V. G., Provost of Northampton. Third Edition. Edited by Augustus Jessopp, D. D., Late Head Master of Norwich School. Norwich : Printed for the Norfolk Archæological Society. 1882.

This list of Patrons of Arts, Trades, and Professions, is inserted *merely as a curiosity*, illustrating a passage on a previous page.

Archers,	S. Sebastian, M.
Architects,	S. Barbara, V. M.
Artillerymen,	Ib.
Bakers,	S. Honorius, B. C.
Barbers,	S. Cosmas, M.
Bookbinders,	S. John before the Latin Gate, Ap. Ev.
Brewers,	S. Adrian, M.
	S. Amand, B. C.
Carpenters and Joiners,	S. Joseph, C.
Champions,	S. Drausinus, B. C.
Children,	S. Nicholas, B. C.
	S. Ursula, V. M.
Cobblers,	S. Euseus, C.
Cooks,	S. Laurence, M.
Crossbowmen,	S. Christopher, M.
Drapers,	S. Ursula, V. M.
Dyers,	S. Maurice, M.
Embroiderers,	S. Clarus, M.
Farriers,	S. John Baptist.
Firework-makers,	S. Barbara, V. M.
Fishmongers,	S. Magnus, M.
Gardeners,	S. Urban of Langres, B. C.
	S. Fiacre, C.

Glaziers,	S. James Allemannus, C.
	S. Mark, Ev.
Goldsmiths,	S. Dunstan, B. C.
Grooms,	S. Ann, W.
Hatters,	S. Clement, P. M.
Hood-makers,	S. Severus, B. C.
Horse Soldiers,	S. George, M.
Hunters,	S. Hubert, B. C.
	S. Eustachius, M.
Husbandmen,	S. Walstan, C.
Infants,	S. Verena, V.
Innkeepers,	S. Theodotus, M.
Lawyers,	S. Yvo, C.
Locksmiths,	S. Eligius, B. C.
Masons,	S. Thomas, Ap.
	S. Betesus, C.
Millers,	S. Arnold, C.
	S. Victor of Marseilles, C.
Miners [in Cornwall],	S. Kieran, Pieran, C.
Mowers,	S. Walstan, C.
Musicians,	S. Cecily, V. M.
	S. Gregory the Great, P. C. D.
	S. Germanus of Paris, B. C.
	S. Odo of Cluny, Ab.
	S. Aldric, B. C.
	S. Dunstan, B. C.
Navigators, or Sailors,	S. Nicholas, B. C.
	S. Christopher, M.
	S. Peter Gonzales, or Elmo, C.
Notaries,	S. Mark, Ev.
Painters,	S. Luke, Ev.
	S. Lazarus, C.
Paper-makers,	S. John before the Latin Gate, Ap. Ev.
Peasants,	S. Lucy, V. M.
Philosophers,	S. Catharine, V. M.
Physicians,	SS. Cosmas and Damian, MM.
	S. Pantaleon, M.

Potters,	S. Goar, C.
	S. Fiacre, C.
Rope-makers,	S. Paul, Ap.
	S. Catharine, V. M.
Saddlers,	S. Gualfard, H.
Servant Maids and	S. Zita, V.
House-keepers.	S. Margaret of Louvain, V. M.
Shepherds,	S. Wendelin, C.
	S. Drugo, C.
Shoemakers,	SS. Crispin and Crispinian, MM.
Smiths,	S. Eligius, B. C.
Soldiers,	S. George, M.
Spinsters,	S. Catharine, V. M.
Stonemasons,	S. Reinoldus, C.
	S. Blase, B. M.
Students,	S. Jerom, C. D.
	S. Laurence, M.
	S. Mathurin, C.
	S. Mary Magdalen, Penitent.
	S. Catharine, V. M.
	S. Gregory the Great, P. C. D.
Tailors,	S. Homobonus, C.
	S. John Baptist.
	S. Lucy, V. M.
Tapestry Weavers,	S. Francis, C.
Theologians,	S. Augustin, B. C. D.
	S. Thomas of Aquin, C. D.
Things lost [invoked for],	S. Gracian, B. C.
Tile-makers,	S. Fiacre, C.
Travellers,	S. Julian Hospitator, C.
Vine Dressers,	S. Urban, P. M.
	S. Urban of Langres, B. C.
Washerwomen,	S. Hunna.
Waxchandlers,	S. Nicholas, B. C.
Weavers,	SS. Crispin and Crispinian, MM.
	S. Stephen, M.
	S. Arregondes.

Appendix D. — Bibliographical Note on Lives of the Saints in popular form.

The bibliographical note appended, gives those interested in the subject a list of books almost exclusively by Anglican authors, in regard to the life and characteristics of the various saints.

The Lives of the Saints; or, Notes Ecclesiological and Historical on the Holy Days of the English Church. London: Church Printing Co.

An admirable little book. It is divided into two parts, — the immovable feasts, and the movable feasts and fasts. For a short compendium on this subject, written in an interesting way, it may be recommended.

The Annotated Book of Common Prayer. Being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by the Rev. John Henry Blunt, M. A., F. S. A. London: Rivingtons. 1866.

This gives in connection with the calendar brief accounts of the saints commemorated by the minor holy days of the prayer-book.

The Annotated Book of Common Prayer. Forming a Concise Commentary on the Devotional System of the Church of England. Edited by the Rev. John Henry Blunt, D. D. Compendious Edition. With a Monograph on the American Prayer Book by the Rev. Samuel Hart, D. D. New York: Young. 1878.

The English edition, which is always the one quoted in these pages, is fuller in some respects, larger in size and more expensive, but this answers all practical purposes.

Biographical Sketches of Ancient Irish Saints, etc. By Rev. Hubert McLaughlin. London: Hunt. 1874.

Sermons for the Black-Letter Days, or Minor Festivals of the Church of England. By the late Rev. J. M. Neale. London: Masters. 1868.

The Age of the Saints: A Monograph of Early Christianity in Cornwall; being an Essay in Supplement to the President's Address, delivered before the Royal Institution of Cornwall, May 31, 1878. By William Copeland Borslase, M. A. Truro: Lake. 1878 (rare).

Calendar of the Prayer Book, Illustrated. With an Appendix of the Chief Christian Emblems from Early and Mediæval Monuments. Oxford and London: Parker. 1867.

Kalendars of Scottish Saints; with Personal Notices of those of Alba, Laudonia, and Strathclyde. An attempt to fix the Districts of their several Missions and the Churches where they were chiefly had in remembrance. By Alexander Penrose Forbes, Bishop of Brechin. Edinburgh: Edmonston. 1872.

At the end of this work is an alphabetical list of Scottish saints, with notices of each.

Lives of the Women Saints of our Contrie of England. Edited by C. Horstmann. Early English Text Society. London. 1886.

The Hermits. By Charles Kingsley. London: Macmillan.

Kingsley recommends Montalembert's "Moines d'Occident," Milman's "Latin Christianity," and Rosweyd's "Vitæ Patrum Eremiticorum," [Antwerp. 1628], to students of the lives of the hermits.

Notes and Questions on the Catholic Faith and Religion. The Notes and Answers compiled chiefly from the works and in the words of Dr. Pusey. With a Preface by the Rev. T. T. Carter. London: Innes. 1891.

Under Miscellanea (p. 310) are included passages on the Church's seasons and festivals and for some of the chief festivals and saints-days in particular.

Lives of the English Saints. By John Henry Newman and Others. London : Toovy. 1845. 8 vols.

A writer signing himself J. R. B. in *Notes and Queries*, Fifth Series, Volume II. (Oct. 10, 1874) attributes these lives to the following authors :— S. Wulstan, R. W. Church ; S. William, R. A. Coffin ; S. Aelred, S. Waltheof, S. Robert, S. Helie, S. Bartholomew and S. Stephen Harding, J. D. Dalgairns ; S. Gilbert, W. Lockhart and Dalgairns ; S. Bettelon, prose, J. H. Newman, verse, Dalgairns ; S. Richard, Bp., Dalgairns, or Lockhart ; S. Ninian, J. Barrow ; S. Paulinus, S. Edwin, S. Ethelburga, S. Oswald, S. Oswin, S. Ebba, S. Adamnan, S. Bega and S. Wilfred, F. Faber ; S. Augustine, F. Oakeley ; S. German, J. Walker ; S. Richard, Kg., S. Withbald, S. Walburga, and family of S. Richard, T. Meyrick ; S. Edmund, and S. Stephen Langton, M. Pattison ; S. Gundlens, S. Edelwald, Newman ; S. Neot, J. A. Froude ; S. Herbert, [?].

Apostles of Mediæval Europe. By G. F. Maclear. London : Macmillan. 1869.

Sacred and Legendary Art. By Anna Jameson. Boston : Houghton. 1891. 2 vols.

The first of these volumes contains legends of the angels and archangels, the evangelists, the apostles, the doctors of the church, and S. Mary Magdalene ; the second, legends of the patron saints, the martyrs, the early bishops, the hermits, and the warrior saints of Christendom, as represented in the fine arts.

Legends of the Monastic Orders, as represented in the Fine Arts. By Anna Jameson. Forming the Second Series of Sacred and Legendary Art. Boston : Houghton, 1891.

This book contains an introduction on monastic art, and gives accounts of S. Benedict and the early Benedictines in Italy, France, Spain, and Flanders; in England and Germany; the reformed Benedictines; early royal saints connected with the Benedictine order; the Augustines and orders derived from the Augustine rule; the mendicant orders; the Jesuits; the order of the Visitation of S. Mary.

Legends of the Madonna, as represented in the Fine Arts. By Anna Jameson. Boston: Houghton. 1891.

This volume contains an Introduction on the characteristics of the representation of S. Mary at various periods and by various schools, with a consideration of her symbols, attributes, etc., and then treats of the two classes of works of art relating to her, — the devotional and the historical.

Tracts for the Times. By Members of the University of Oxford. London: Rivington. 1840.

These contain sermons for saints-days and festivals. Tract 56, entitled "*Holy-days observed in the English Church*," is of so slight a character compared with books now popular on the subject that it is surprising that it ever attracted any attention.

Martyrs and Saints of the First Twelve Centuries. Studies from the Lives of the Black Letter Saints of the English Calendar. By Elizabeth Charles. New York: Young. 1887.

The Lives of the Saints. By S. Baring Gould. London. 1872-1877. 15 vols.

Each volume is intended to contain one month of the calendar. July, October, and November occupy two volumes each.

A Dictionary of Christian Biography, Literature, Sects and Doctrines, during the first eight Centuries. By Wil-

liam Smith and Henry Wace. London: Murray. 1877.
4 vols.

Among the contributors are many of the most distinguished bishops and priests of the Church of England.

The Monks of the West, from S. Benedict to S. Bernard. By the Count de Montalembert, Member of the French Academy. Authorized Translation. Edinburgh: Blackwood. 1861. 6 vols.

A Roman Catholic work.

The Lives of the Fathers, Martyrs, and other Principal Saints, compiled from original Monuments and other authentic Records; illustrated with the Remarks of Judicious Modern Critics and Historians. By the Rev. Alban Butler. New York: Sadlier. 1846. 12 vols.

A Roman Catholic work—good but diffuse and old-fashioned.

Emblems of Saints: By Which They are Distinguished in Works of Art. By the late Very Rev. F. C. Husenbeth, D. D., V. G., Provost of Northampton. Third Edition. Edited by Augustus Jessopp, D. D., Late Head Master of Norwich School. Norwich: Printed for the Norfolk and Norwich Archæological Society. 1882.

A very valuable book on symbols of Saints. It is in two parts—Part First: Saints with Their Emblems; Patriarchs and Prophets with Their Emblems. Part Second: Emblems with Their Saints; Patrons of Arts, Trades, and Professions; Patrons of Countries and Cities; Calendars. Appendices.—I. On the Treatment of the Sibyls in Art. By W. Marsh. II. On Sacred Heraldry. By E. L. Blackburne.

Dr. Husenbeth was a Romanist.

All the above works the writers have consulted. Among others which they have not seen but venture to recommend are:—

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An Essay on the Welsh Saints. By Rev. Rice Rees. London. 1836 [rare].

Black Letter Saints. Sketches of their lives, with those of some other Saints, and Lessons to be derived therefrom. By William Malcolm. London: Swan Sonnenschein.

Saints of the Prayer Book. By C. A. Jones. London: Swan Sonnenschein. [For children].

The Society for the Promotion of Christian Knowledge [S. P. C. K.], London, also furnish the following books in cheap form:—"Saints and Martyrs of the Church," "Stories for the Saints' Days," and "Short Readings for the Saints' Days."

Appendix E. — *The Commemoration of the Founders, Benefactors and Worthies of the Cathedral Church of the Blessed Virgin Mary of Salisbury.* By Authority.¹

Appointed to be holden on the Tuesday after All Saints' Day, and first celebrated on the fifth day of November, in the year of Our Lord 1889.

Note that the service shall be the same with the usual office for holy days except where it is in this office otherwise appointed.

I. AT MATINS.

¶ *The Members of the Cathedral Body will meet in the Chapter House a quarter of an hour before the time fixed for the beginning of Morning Prayer, and proceed through the Cloisters to the Chancellor's Door, and after entering the Church will pass along the south aisle of the nave across the transepts and along the south aisle of the Choir through the Lady Chapel, then along the north aisle of the Choir which they will enter finally through the western screen. Parishioners of the Close and other Citizens who desire to take part in the Service are invited to follow the procession after its entrance into the Church and to join in the hymn which will be sung.*

¶ *Morning Prayer shall begin with these sentences:*

THE merciful goodness of the Lord endureth forever and ever upon them that fear him; and his righteousness upon children's children. Ps. ciii. 17.

O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name. Ps. cxix. 132.

O visit me with thy salvation that I may see the felicity of thy chosen and rejoice with thine inheritance. Ps. cvi. 4, 5.

Instead of the Venite Exultemus and the Psalms for the Day shall be sung the following:—

¹ Second Edition. Salisbury: Bennett. 1890.

Antiphon. Praise the Lord ye house of Israel : Praise the Lord ye house of Aaron : Praise the Lord ye house of Levi : ye that fear the Lord praise the Lord.

Psalm lxxxiv. Quam dilecta.

Antiphon. I heard a voice from heaven saying, Blessed are the dead which die in the Lord.

Psalm cxii. Beatus vir.

Antiphon. We have a strong city : salvation will God appoint for walls and bulwarks. Trust ye in the Lord forever : for in the Lord Jehovah is everlasting strength.

Psalm cxlvii. Laudate Dominum.

The First Lesson. Eccclus. xlv. to verse 16.

The Hymn. Te Deum Laudamus.

The Second Lesson. Heb. xii. 18-24.

The Canticle Benedictus Dominus with the Antiphon.

Lord, who shall dwell in thy tabernacle or who shall rest upon thy holy hill ? Even he that leadeth an uncorrupt life and doeth the thing that is right and speaketh the truth from his heart.

After the versicles and responses shall follow immediately :

V. The righteous shall be had in everlasting remembrance.

R. And they shall fear no evil report.

V. The souls of the righteous are in the hand of the Lord.

R. And there shall no torment touch them.

V. One day with the Lord is as a thousand years.

R. And a thousand years as one day.

V. One generation shall praise thy works unto another.

R. And declare thy power.

Instead of the Collect for the Day shall be said the three Collects specially appointed for the Communion Service.

On the Dedications of

Before the General Thanksgiving shall be said the following Special Thanksgiving:—

O ETERNAL and Everlasting God, the Life and Resurrection of all that believe in thee, trust in thee, and serve thee, Thou that art alway to be praised as well for the dead as for such as be still alive: We give thee most hearty thanks for thy servants the Founders and Benefactors of this Cathedral Church and especially for Osmund and Richard Poore sometime Bishops of this Diocese. We bless thee for the memory and good example of those who have ruled and taught within this Holy House: for the Bishops, Deans, Archdeacons, Canons, and other officers of this Church who have nurtured the souls committed to them with the sincere milk of the word, and for all who have preached the Everlasting Gospel of Peace and have ministered the Sacraments within these walls. We thank thee for the Kings and Queens, the Princes and Rulers, the Statesmen, Soldiers, and Sailors, the Physicians and Lawyers, the Merchants and Citizens, who have learned here thy Word, and have loved thy house; and for the men of renown, of whatsoever art or calling, who have been moved by thy Holy SPIRIT to adorn thy Sanctuary and the Place where thine Honour dwelleth. For these and for all others, our fathers and brethren, whose bodies are buried in peace, and whose souls are resting with thee, we praise and magnify thy Name, beseeching thee to shed forth upon thy whole Church in Paradise and on earth the bright beams of thy light and heavenly comfort: and to grant that we who are alive this day may follow the steps of those who have served and loved thee here and have gone before us in the confession of thy holy Name, that with them we may at length enter into thine unending joy: Through Jesus Christ our only Mediator and Advocate. *Amen.*

Before the Sermon (which will follow at the close of Morning Prayer), the following Bidding Prayer and Commemoration of Benefactors will be made:—

LET us pray for Christ's Holy Catholic Church that God may keep it in good estate, and especially for our Mother Church of England, this Church of Salisbury, and for all others in Christendom ; for the Queen's most excellent Majesty and all the Royal Family, for all archbishops and bishops, particularly the Archbishop of this province of Canterbury and the Bishop of this diocese, for the Dean, the canons, vicars, priests, and clerks, and all other ministers that serve this church ; for the Holy Land, that God may deliver it out of unchristian hands ; for the Lords of Her Majesty's Privy Council, and all that have this land to govern ; for the magistrates, especially of this city, and for all the commonalty of this realm, that all in their respective stations may live in the faith, fear, and love of God, in dutiful obedience to the Queen, and in brotherly charity one towards another. For the peace of these lands, England and France, that God may make perpetual peace betwixt them, and with all other countries of Europe. For all this church's friends, our brethren and sisters, especially those of this Cathedral Close and city, and all our parishioners, with all that do any good to this church, and all true Christian people. For the foundations of this city, particularly for the Hospital of S. Nicholas, for the College of Matrons, for the Theological College, and for the Training School, the Chorister's School, the Bishop's School, and the other schools of this city, and for all the works of piety and mercy that are within it. Finally, let us praise God for all his servants departed this life in the faith and fear of our Lord Jesus Christ ; for the Patriarchs and Prophets, Apostles, Evangelists, Pastors, Doctors, Virgins, Martyrs and Confessors, whom he has bestowed upon his church to shine as lights in their generation from the beginning of the world, and especially for the Founders, Benefactors, and Worthies of this Cathedral Church, for whose memory, benefits, and good example we give humble and hearty thanks this day.

Especially for the Bishops of this diocese and for other members of this body, such as were

- S. BIRINUS, Apostle of the West Saxons. † 3 Dec., 650.
- S. ALDHELM, first Bishop of Sherborne, planter of the Tree of Life in many places, and a translator of the Psalms. † 25 May, 709.
- HEREWALD Bishop, giver to his people of Creed and prayer in their own tongue.
- ASSER Bishop, beloved of King Alfred. † 909.
- ÆELFRIC, Bishop of Ramsbury, writer of the homilies. † 16 Nov., 1005.
- HERMAN, first Bishop of Old Sarum.
- S. OSMUND, Bishop, builder of the Cathedral Church of Old Sarum, founder of the Cathedral Chapter, and giving lustre to the Church by the "Use of Sarum." † 3 Dec., 1099.
- ROGER Bishop, builder of many churches. † 4 Dec., 1139.
- JOCELIN Bishop. † 1184. PETER OF BLOIS Canon. † 1200.
- HERBERT POORE, Bishop, resister of injustice. † 6 Feb., 1217.
- RICHARD POORE Bishop, afterwards of Durham, founder of the City of New Sarum and of this Cathedral Church. † 15 Ap., 1237.
- EDMUND RICH Archbishop of Canterbury, Treasurer and Prebendary of Calne, commonly called S. Edmund. † 16 Nov., 1240.
- ROBERT GROSSTESTE, sometime Canon and Archdeacon of Wilts, afterwards Bishop of Lincoln. † 10 Oct., 1253.
- ROBERT BINGHAM Bishop, founder of the Hospital of S. Nicholas and builder of Harnham Bridge. † 2 Nov., 1246.
- WILLIAM OF YORK Bishop. † 31 Jan., 1256.
- GILES OF BRIDPORT Bishop, consecrator of this Church and founder of the College of Vaux. † 13 Dec., 1262.
- WALTER DE LA WYLE Bishop, founder of the Church and College of S. Edmund. † 3 Jan., 1271.
- WALTER DE MERTON, Prebendary of Charminster, Bishop of Rochester, founder of Merton College, Oxford. † 27 Oct., 1277.

ROBERT WYKEHAMPTON, Dean and Bishop, benefactor of the Deanery of this Cathedral Church. † 24 Ap., 1284.

WALTER SCAMMEL Bishop. † [20 Sept.] 1286.

HENRY DE BRAUNDESTON Bishop. † 18 Jan., 1288.

WILLIAM DE LA CORNER Bishop. † 14 Aug., 1291.

NICHOLAS LONGSPÉE, Bishop. † 18 May, 1297.

SIMON OF GHENT Bishop. † 3 March, 1315.

ROGER DE MORTIVAL Bishop. † 14 March, 1329.

ROBERT WYVILL Bishop, finisher of the Cloisters and of the wall of the Close. † 4 Sept., 1375.

WILLIAM OF EDINGDON Canon, Bishop of Winchester and founder of the Church of All Saints, Edingdon. † 7 Oct., 1366.

JOHN WALTHAM Bishop. † 1395.

WILLIAM OF WYKEHAM, Prebendary of Yetminster Prima, Fordington, and Bedminster, Bishop of Winchester and founder of the two S. Mary Winton Colleges. † 27 Sept., 1404.

RICHARD MITFORD Bishop. † 1407.

THOMAS ARUNDELL, Archbishop of Canterbury. † 19 Feb., 1414.

NICHOLAS BUBWITH Bishop, afterwards of Bath. † 27 Oct., 1424.

ROBERT HALLAM Bishop, representative of the Church of England at the Councils of Pisa and Constance. † 4 Sept., 1416.

JOHN CHANDLER Dean, Treasurer and Bishop. † 16 July, 1426.

HENRY CHICHELEY, Archdeacon of Sarum, Archbishop of Canterbury and founder of All Souls College, Oxford. † 12 April, 1443.

HENRY BEAUFORT, Prebendary of Horton, Bishop of Winchester and Cardinal of Rome. † 11 April [14 June?], 1447.

WILLIAM AYSCOUGH Bishop. † 29 Jan., 1450.

THOMAS CYRCETUR, Prebendary of Lyme and Canon Residentiary, a special benefactor to the Library.

RICHARD BEAUCHAMP Bishop, Chancellor of the Order of the Garter, founder of the Beauchamp Chapel. † 1481.

THOMAS LANGTON Bishop, afterwards of Winton. † 27 Jan., 1501.

JOHN BLYTHE Bishop. † 23 Aug., 1499.

JOHN ALCOCK, Prebendary of Alton Boreal., Bp. of Rochester, Worcester, and Ely, founder of Jesus College, Cambridge. † 1 Oct., 1500.

HENRY SYER or DEANE Bishop and Abp. of Canterbury. † 15 Feb., 1503.

JOHN COLET, Prebendary of Durnford, Dean of S. Paul's, and founder of S. Paul's School in London. † 16 Sept., 1519.

EDMUND AUDLEY Bishop. † 23 Aug., 1524.

RICHARD FOX, Prebendary of Bishopstone and South Grantham, Bishop in succession of Exeter, Bath, Durham and Winchester, and founder of Corpus Christi Coll., Oxford. † 14 Sept., 1528.

JOHN JEWELL Bishop, Apologist of the Church of England, a patron of poor scholars, and an unwearied preacher of the Word of God. † 23 Sept., 1571.

EDMUND GHEAST Bishop. † 28 Feb., 1577.

RICHARD HOOKER, Subdean and Prebendary of Netheravon, author of the treatise "Of the Laws of Ecclesiastical Polity." † 2 Nov., 1600.

JOHN DAVENANT Bishop. † 20 April, 1641.

THOMAS FULLER, Prebendary of Netherbury in Ecclesia, the Church Historian. † 15 Aug., 1661.

BRIAN DUPPA Bishop, author of "Holy Rules and Helps to Devotion," a confessor in troublous times. † 26 Mar., 1662.

JOHN EARLES, Chancellor and Bishop. † 17 Nov., 1665.

RICHARD BAYLIE Dean, a benefactor to the Library. † 1667.

ISAAC BARROW, Prebendary of Yetminster Prima, Master of Trinity College, Cambridge. † 4 May, 1677.

JOHN PEARSON, Prebendary of Netheravon, Lady Margaret Professor and Master of Trinity College, Cambridge,

- and Bishop of Chester, a chief Doctor of Anglican theology and a scholar of high renown. † 16 July, 1686.
- JOHN TOWNSON, Prebendary of Highworth for fifty years, who paved the Choir. † 1687.
- SETH WARD Bishop, founder of the College of Matrons. † 6 Jan., 1688.
- ROBERT FRAMPTON, Prebendary of Torleton, and Bishop of Gloucester. † 25 May, 1708.
- GILBERT BURNET Bishop, author of "The Pastoral Care." † 17 March, 1715.
- JOHN BAMPTON, Prebendary of Minor Pars Altaris and Canon Residentiary, founder of the Bampton Lectures in the University of Oxford. † 2 June, 1751.
- JOSEPH BUTLER, Prebendary of Yetminster Prima, Bishop of Bristol and Durham, author of the "Analogy of Religion Natural and Revealed to the Constitution and Course of Nature." † 16 June, 1752.
- RICHARD HELE, Prebendary of Chardstock, Master of the Choristers' School, author of "Select Offices of Private Devotion." † 25 July, 1756.
- THOMAS SHERLOCK Bishop, afterwards of London, a defender of revealed truth. † 18 July, 1761.
- JOHN HUME Bishop, first of Oxford. † 26 June, 1782.
- JOHN DOUGLAS Bishop, first of Carlisle. † 18 May, 1807.
- THOMAS SHUTE BARRINGTON Bishop, afterwards of Durham. † 25 March, 1826.
- THOMAS BURGESS Bishop, founder of S. David's College, Lampeter, and of the "Church Union Society" in this Diocese. † 19 Feb., 1837.
- EDWARD DENISON Bishop, restorer of the Cloisters, and founder of the Training School for Mistresses. † 6 March, 1854.
- WALTER KERR HAMILTON Treasurer, Precentor and Bishop, founder of the Theological College. † 1 Aug., 1869.
- HENRY PARR HAMILTON Dean, promoter of the Restoration of this Church, and a benefactor to its Library. † 7 Feb., 1880.

On the Dedications of

WILLIAM PALMER, Prebendary of Highworth, author of "Origines Liturgicæ," and of "A Treatise on the Church of Christ." † 8 Sept., 1885.

GEORGE MOBERLY Bishop, founder of the Synod of Clergy and Laity. † 6 July, 1885.

Also for the Kings and Queens of England who have been Patrons and Benefactors of this Church, and have worshipped here and learnt the Word of God, such as were William Rowse, Harry the first, Stephen, Harry the second, Richard the first, John, Harry the third, Edward the first, Edward the second, Edward the third, Edward prince of Wales, which gave much good to the table of the high altar, Richard the second, Harry the fourth, Harry the fifth, Harry the sixth, Edward the fourth, Henry the seventh, Henry the eighth, Edward the sixth, Mary the first, Charles the second, George the third, giver of the Organ now in S. Thomas' Church.

Also for William Longespée Earl of Sarum and Ela his wife, for James Lord of Audeley, for John Lord Lovel, for Thomas Montagu Earl of Sarum; Thomas Hungerford, Knight, Hubert of Burgh, Walter Lord Hungerford, Alys Brewer, Dame Katherine Hungerford; for Sir Robert Lord Hungerford and Dame Margaret his wife; for Sir Humfrey Stafford, Knight, Sir John Cheyny, Knight, Sir Francis Cheyny, Knight, and for Dame Katherine Chidiok, John Milborne; Walter Shirley, Joane his wife and Richard their son; for Nicholas Harding and Agnes his wife; Nicholas Barbour and Joane his wife; William Charling and Alice his wife, William Swayne and Christian his wife; for Thomas Norton of Wilton, and for Simon Bedell; Thomas Mapyll of Winton and Alice his wife: Nicholas Legge and John Andrew and Felice his wife; for Master John Sparwell, Henry Langshaw and Emme his wife; Richard Gilpurne and Alice his wife; for Nicholas Porpasse; for William Horne and Margaret his wife, John Raynger and Alice his wife, Master William Raynger, Agnes Barow, Margery Mesurer and their children, William Lamberd, Roger Girie, and Sir John Horne; for Master Thomas Cooke, Merchant

and special benefactor to this Church, and Master John Stone. For all who in later days have been benefactors to this Church and the offices thereof, such as were Robert Hyde, John Bramston, John Lowe, James Hyde, and John Sellick, who gave the ornaments of the holy table and the holy vessels, Jacob second Earl of Radnor, Sir George Michell, a general officer in the army, Isabella Mary Lear, giver of the font, Francis Attwood, founder of S. Paul's Home, Fisherton, and many others who in our time have joined together to restore and adorn this Church with loving care and bounty.

For these and all others known and unknown to us, but all known to Thee, whose bodies now rest in peace and whose souls are in Thy holy keeping, we praise and magnify Thy name, and beseech Thee that we may direct our lives after their godly pattern and that after this life we and they may dwell with Thee in life everlasting, through Jesus Christ our Lord, who has taught us thus to pray :—

Our Father, &c.

II. AT THE COMMUNION.

The Introit.

Antiphon. Let thy priests, O Lord, be clothed with righteousness and let thy saints sing with joyfulness. For thy servant David's sake turn not away the presence of thine anointed.

Psalm cxxxii. Memento, Domine.

LORD, remember David : and all his trouble ;
 2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

 3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

 4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;

 5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.



6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant David's sake turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Glory be to the Father, &c.

The Collects.

O LORD God Almighty, Maker of all things and Giver of all good gifts, who didst put into the heart of thy servant Richard Poore to lay the foundation stones of this Church, not for his own glory, but to the glory and praise of our Incarnate Lord, and in honour of the Blessed Virgin Mary his Mother, for the worship of thy glorious Majesty, the preaching of thy Holy Word, the ministration of thy

Holy Sacraments, and the edification of faithful souls : We thank thee for the abundant Blessing which thou hast granted in this place, and we beseech thee, O Heavenly Father, to continue the same blessings to us and to our children's children for all generations yet to come, that this Church may ever remain separate from all profane and unhallowed uses, and may continually stand a witness to the people of thy truth and of thy loving kindness, which thou hast shewn unto us in the Person of the same thy Son our Lord Jesus Christ. *Amen.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone : Grant us so to be joined together in unity of spirit by their doctrine, that we may be an holy temple acceptable unto thee ; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY God, who hast knit together thine elect in one Communion and fellowship, in the mystical body of thy Son Christ our Lord : Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee ; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews iii. 1-6.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some man ; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

On the Dedications of

The Gospel. S. John x. 22-30.

AND it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

This Collect shall be said before the Blessing.

O GOD of our fathers, who hast given us grace to meet together this day to commemorate the mercies which thou hast shown forth in this thy house from generation to generation: hearken, we beseech thee, to the supplications of thy servants; and grant that all who in the coming year shall enter this house to seek a blessing from Thee may feel with joy that thou hast heard their prayers and granted their requests, according to thy perfect love and wisdom, through Jesus Christ our Lord. *Amen.*

Recessional Psalm.

Antiphon. We wait for the loving-kindness of God in the midst of thy temple.

Psalm xvi. Conserva me, Domine.

PRESERVE me, O God: for in Thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints, that are in the earth: and upon such as excel in virtue.

4 But they that run after another God shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

Glory be to the Father, &c.

III. AT EVENSONG.

The Special Sentences, Versicles, Collects, and Thanksgiving appointed for Morning Prayer may be repeated for Evening Prayer, together with the following Special Psalms and Lessons.

Antiphon. The Lord is loving unto every man, and his mercy is over all his works. All thy works praise thee, O Lord : and thy saints give thanks unto thee.

Psalm cxlv. Exaltabo te, Deus.

Antiphon. O death, where is thy sting ? O grave, where is thy victory ?

Psalm cxlvi. Lauda, anima mea.

Antiphon. O ye spirits and souls of the righteous, bless ye the Lord, praise Him and magnify Him for ever.

On the Dedications of

Psalm cxlix. Cantate Domino.

First Lesson. Ezekiel xlvii. to verse 13.

The *Magnificat*.

Second Lesson. Ephes. iv. to verse 17.

The *Nunc Dimittis* with the following *Antiphon*.

The first man is of the Earth earthy : the second man is the Lord from heaven : as is the earthy, such are they that are earthy : and as is the heavenly, such are they also that are heavenly.

Appendix F. — Notes on, and Office for, a Patronal Festival, in Use at Saint Columba's Church [Berkeley Memorial], Middletown, in the Diocese of Rhode Island.

AT THE COMMUNION.

The Introit.

WELL done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. S. Matth. xxv. 21.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. The Righteous shall grow as a lily.

R. He shall flourish for ever before the Lord.

The Collect.

O ALMIGHTY and Everlasting God, Who by the preaching of Columba didst vouchsafe to manifest Thy love towards our fathers; Mercifully grant that we who remember his virtue may hereafter share his glory; through Jesus Christ our Lord, Who with Thee and the Holy Ghost, liveth and reigneth, ever One God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

[*Proper for S. Matthew's Day.*]

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our Gospel

On the Dedications of

be hid, it is hid to them that are lost : in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. S. Matth. v. 1.

[Proper for All Saints' Day.]

JESUS seeing the multitudes, went up into a mountain : and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of Heaven. Blessed are they that mourn : for they shall be comforted. Blessed are the meek : for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the pure in heart : for they shall see God. Blessed are the peacemakers : for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven : for so persecuted they the prophets which were before you.

The Anthem.

Break forth into joy, sing together, ye waste places ; for the Lord hath comforted his people, and redeemed them.

V. The dry places shall be full of springs of water.

R. And the wilderness shall blossom as a rose.

The Bishop of the Diocese authorizes the continual use of the above office at S. Columba's [Berkeley Memorial] Church,

Middletown, Rhode Island, on S. Columba's Day, June 9th being the Titular Festival of the Church aforesaid.

But note, that when June 9th falls on a Sunday or other holy day, the Collect, Epistle, and Gospel appointed for that day in the Book of Common Prayer, are to be used once at the least.

Imprimatur.

✠ THOMAS MARCH CLARK, Bishop of Rhode Island.
January 1st, A. D. MDCCCXC.

The use of this office is licensed by the Bishop of the Diocese. The special material for its compilation was found in "The Day-Hours of the Church of England."¹ This volume, the "Sarum Missal" in English,² with other more authoritative translations of the same, and Canon Bright's "Ancient Collects" all contain material readily drawn on for such offices, and in accord with the spirit of the prayer-book. Bright's work gives, under the head of saints' days, twelve collects of a simple and severe style, suitable for such offices. Of the twelve, nine are taken from the Leonine and Gregorian Sacramentaries, which, as he says, "still supply the English Church with so many inestimable collects, and would probably have been made still more serviceable at the last revision of the prayer-book, had they all been then accessible."³ The seventh, eighth, ninth, and tenth of these collects which are given herewith have special reference to the celebration of titular or patronal festivals.

¹ *The Day - Hours of the Church of England, newly revised according to the Prayer Book and the Authorized Translation of the Bible.* (Edited by Lord Beauchamp, with a Commendatory Preface by the Lord Bishop of Oxford.) London; Masters. 1874.

² *The Sarum Missal.* London: Church Press Co. 1868.

³ Preface to *Ancient Collects and Other Prayers, selected for Devotional Use from Various Rituals, etc.,* by William Bright, Canon of Christ Church, etc. Sixth Edition. Oxford: Parker. 1887. p. v.

GRANT, we beseech Thee, O Lord our God, that as we welcome with a temporary service the commemoration of Thy Saints, so we may rejoice in beholding them perpetually ; through,¹ &c.

GRANT, we beseech Thee, Almighty God, that the examples of Thy Saints may stir us up to a better life, so that we who celebrate their solemnities, may also imitate their actions ; through,² &c.

O GOD, Who permittest us to celebrate the commemoration of all Thy Saints, grant that we Thy servants may enjoy their fellowship in eternal gladness ; through,³ &c.

ALmighty and everlasting God, Who dost enkindle the flame of Thy love in the hearts of the Saints, grant to our minds the same faith and power of love ; that as we rejoice in their triumphs, we may profit by their examples ; through,⁴ &c.

¹ Leonine.

² Gregorian.

³ Annexed to Gregorian Sacramentary.

⁴ Gothic.

The lawfulness of comprecation—i. e., asking God to receive the prayers of the saints along with our own, for the advancement of his kingdom and our own increase in goodness, is allowed by many of the chief Anglican divines, Andrews, Thorndike, Bramhall, and others, as a practical result of belief in the Communion of Saints. But a direct address to the saints is of course condemned by almost every Anglican writer. "Even Cardinal Per-

ron admitted to Casaubon that he had never in his life invoked the saints, except he happened to follow in a procession, when he would sing with the Clergy 'Pray for us,' but not otherwise."

See Bishop Forbes's *Explanation of the Thirty-Nine Articles*. Oxford and London: Parker. 1868. Vol. ii., Article xxii., Section v. pp. 377-422 ; also *Notes and Questions on the Catholic Faith and Religion . . . from the Works and in the Words of Dr. Pusey*. London: Innes, 1891. p. 99 *et seq.* and p. 301 ; and Hall's *The Communion of Saints*. A Sermon. New York: Pott. 1886.

The following prayer set forth by the Bishop of Salisbury for use of members of the cathedral body is suitable for the commemoration of the founders and benefactors of a church.

O ETERNAL Lord God, who holdest all souls in life, we beseech Thee to shed forth upon Thy whole Church in Paradise and on earth the bright beams of Thy light and heavenly comfort; and grant that we, following the good examples of those who have served Thee here and are at rest, particularly the Founders and Benefactors of this [Cathedral] Church, for whose memory we continually give thanks unto Thee, may with them at length enter into Thine unending joy, through, &c.

A prayer for the anniversary of the dedication of a church is given by Bright. Hymns suitable to the various classes of persons to be commemorated are to be found in "Hymns Ancient and Modern." For the feast of the patron the proper color is that of the saint. For the feast of the dedication it is white.

A patronal festival is kept with an octave. If the church is a mother church, it may be observed throughout the whole parish.

The following list of services for the patronal festival of a London church gives an idea of how the day is kept:—

"Old S. Pancras Church. Feast of Saint Pancras, Tuesday, May 12th, 1891. Services:—S. Pancras Eve, Monday, May 11th, 8 p. m., Evensong. Preacher: Rev. B. K. W. Pearse, M. A., Rector of Ascot, Berkshire. S. Pancras's Day, Tuesday, May 12th, 6 a. m., and 7.30 a. m., Holy Communion. 11 a. m., Matins and Holy Communion [Choral]. 8 p. m., Evensong. Preacher: Rev. E. J. Heriz Smith, M. A., Fellow of Pembroke College, Cambridge. The Offertory for Fund for providing permanent Parish Rooms."

The following list of services for the feast of the dedication of a London church is also applicable to the titular festival of a large city parish:—



On the Dedications of

"Holy Redeemer, Clerkenwell. Dedication Festival Services. Monday, October 12, First Evensong and Sermon, 8 p. m. Tuesday, October 13 (Feast of Dedication), Holy Communion 7 (choral), 8 and 9, Evensong and Sermon, 8 p. m.

"Daily, October 14 to 28, Holy Communion 7 a. m. Evensong and Sermon, 8 p. m. (except Saturday).

"Sunday, October 18, Day of General Communion, Holy Communion 7 and 8. Matins, 10.30. Solemn Service and Sermon, 11.15. Children's Service, 3.45 p. m. Evening Service and Sermon, 7 p. m.

"Preachers. Monday, October 12, 8 p. m., Rev. A. H. Stanton. Tuesday, October 13, 8 p. m., Rev. Canon Newbolt. Wednesday, October 14, 8 p. m., Rev. R. R. Dolling. Thursday, October 15, 8 p. m., Rev. Ernest Day. Friday, October 16, 8 p. m., Rev. H. C. Shuttleworth. Sunday, October 18, 11.15 a. m., Rev. Charles Gore. Sunday, October 18, 7 p. m., The Lord Bishop of London. Monday, October 19, 8 p. m., Rev. J. H. Rose.

"On Tuesday, October 20, *Te Deum* will be sung after Service. Contributions are earnestly solicited for the Building Fund."

Appendix G.—*The Primitive Manner of Observing Festivals of Saints' Days.* From *Antiquities of the Christian Church*, by Joseph Bingham: London: Bohn. 1852. Vol. ii. pp. 1162 *et seq.*

[The] "acts or passions of the martyrs, when they were carefully taken and preserved genuine without corruption, were commonly read in the church upon the anniversary commemoration and proper festival of the martyr. The third council of Carthage, which forbids all other books to be read in the church besides the canonical Scripture, excepts the passions of the martyrs, as books that might be read on their anniversary days of commemoration. S. Austin, and Pope Leo, and Gelasius, often mention the reading of such histories in the African and Roman churches. Cæsarius Arelatensis, and Alcimus Avitus, and Ferreolus, speak of the same in the French churches. And some think, not improbably, that such sort of histories and passions of the martyrs had particularly the name of *legenda*, legends, upon this account, because they were used to be read in the church on the festivals of martyrs: but the fabulous writers of lives, such as the author of the Golden Legend, and other monkish impostors, have since written the lives of saints and martyrs in such a scandalous manner as to alter the signification of the good old word, and make a legend pass for a romantic fiction, and mere imposture. . . . To these they commonly added a panegyric oration or sermon of their own composing, in commendation of the virtues of the martyr, to excite their audience, which was usually very great upon such occasions, to the imitation of them. We have a great many instances of such orations in Chrysostom, Basil, Nazianzen, Nyssen, Austin, Ambrose, Leo, Chrysologus, and others; where the whole design of the orator is so to extol the excellencies of the saint, as to inflame his auditory with the love of his admirable v

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tues. This was the great end and design of keeping these festivals, and of their meeting together upon such occasions, partly to pay a due respect and honour to the memory of the dead, and partly to engage themselves to imitate such great and brave examples. . . . And because, as Chrysostom observes, the blood of Christ, which he first shed for the martyrs themselves, was the great thing which animated so many thousands to lay down their lives with joy and alacrity for his sake, that they might communicate in his sufferings, and be made conformable to his death: therefore these festivals of the martyrs never passed without a general communion of the whole church, partaking of the blessed symbols of Christ's body and blood, the oblation of which was always celebrated upon these occasions. . . . And at this time particularly they made a more solemn commemoration of the martyrs in the oblation of the eucharist: which being a sacrifice of praise and thanksgiving to God for the example of their noble courage and sufferings on the behalf of religion, it was therefore commonly styled the oblation or sacrifice made for the nativities of the martyrs. . . . The church was used to pray for patriarchs, prophets, apostles, and martyrs, as considering them in a state of imperfection still, so long as their bodies continued in the grave; which the apostle himself allows, when he says, "God having provided some better thing for us, that they without us should not be made perfect;" therefore the church may be supposed, by her sacrifices and oblations for martyrs, to understand prayers, as well as praises and thanksgivings, that they and all the faithful might obtain a perfect consummation in bliss by the means of a happy resurrection. And that the church did sometimes thus offer the sacrifice of prayer even for martyrs themselves, I have fully evinced in a former Book."

Ad maiorem Regis Sanctorum gloriam



✿ Charitate tua, Lector, ora pro bono statu eorum qui
in confectione huius libri vel scientes vel inscientes
laboraverunt, ut omnes, sive in hoc sæculo adhuc
vivunt in carne, sive deposito carnis onere ex-
pectant sæculum venturum, per Nomen
illud quod est super omne no-
men vitam æternam
consequantur



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